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THE
American Defence

Of The
Christian Golden Rule,
Or
An Essay to prove the Unlawful-
ness of making *Slaves of Men.*

*By him who Loves the Freedom of the Souls
and Bodies of All Men,*

John Hepburn.

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Printed in the Year 1715.



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The Preface to the Reader.

Christian Reader ;

IT is not singularity or Ostentation that I appear in Print, but my Christian Duty, in Honour to God, and the Salvation and well being of the souls of men, in the Detection of the Anti-christian Practice *in making Slaves* of them who bear the Image of God, *viz.* their fellow-Creature, Man; A Practice so *cruel* and *inhumane*, that the more it is thought upon by judicious men, the more they do abhor it; It being so vile a contradiction to the Gospel of the blessed Messiah.

And if our Negro-Masters were put to it, to bring an Instance that a man denyed the Christian Faith, I think they could not bring a stronger Instance, then that he was found in the Practice of making Slaves of men. And furthermore, I doubt not, but this may be to some a very unwelcome Theam, and they would wonder to find their beloved *Delilah*, the making Slaves of Negros, and others rejected, although the more moderate Christians do full well know, that I have

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the Truth on my side. And if these Lines should come to the *Island of Great Britain* (my native Land) I hope the sincere Christians there of all Sects will commend my Christian care, in detecting so gross a corruption as this, crept in by reason of the Ease and Gains it brings to our *American Christians*; And I hope the *learned Christians* there will admonish their *American Brethren*, for putting such an Affront upon the ever blessed *Messiah*, and his glorious Gospel, as this their Practice doth, in making Slaves of Men.

This Practice cannot but be very offensive to sincere and honest hearted Christians, that this Practice should be heard among the Heathen, to harden them in such *heathenish Practices*.

And now, *Reader*, I am going to shew thee a Wonder, and that is, this thirty years that I have been in *America*, this Practice has been carried on almost in profound silence, which it is like the Negro-Masters will take it the harder to be opposed now. It is true, *John Tillotson* of *Canterbury* hath two Sermons in print concerning *Restitution*, and he tells them there, that *they cannot have Admittance into Heaven without making Restitution of the wrong done to there fellow*
Creatures

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Creatures. And if this be applyed to the wrong done to Negroes, I have Bishop *Tillotson* on my side. This and many other excellent things have dropt from the Pen of that (in many things, no doubt, an) excellent man.

And *Cotton Mather* calls the Inslaving of Negroes, *A crying Sin in the Land.*

And *George Fox* printed against this Practice, and sent it to the *Barbadoes-Quakers*. Such was the early care of this excellent man above forty years ago; But his Christian Admonition was rejected. It is true, there are some excellent souls among them still, who came out of *Old England*, that have kept their Integrity, namely *John Salkill*, *Thomas Chalkley*, and others, who when they see this Abomination acted by their *American Brethren*, they openly bear Testimony in their publick Assemblies, and declare against it (as I am credibly informed) There was another Paper Printed by (I think) *G. Keith* his Party at *Philadelphia*; and half a Sheet was printed against this Practice at *London*, called *the Athenian Oracle*. But the most of all those writings I doubt are destroyed by *Negro-Masters*, that the Reader will find them almost as scarce to be found as the *Phenix Egg*. And last of all,

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all, I have appeared against this Practice, although I have lain dormant above this thirty years; for the which I acknowledge my Failure before God and man, and I desire forgiveness of God, and next I desire the forgiveness of man; for the reason that I was silent so long, because I waited for my betters to undertake the work; and if any had appeared in this Work, it is like I had been silent still.

Now whether they will hear or forbear for the future, I hope to be clear of their Blood, and if they will not repent and make Restitution, I cannot help it; for I have faithfully warned them of their Danger; For I earnestly contended for the Truth, and honestly declared against this *Inriching Sin*, in making Slaves of Men. And now I think to end my Preface as I began it, and that is, I chiefly design the *Honour of God*, and next the *Welfare and Salvation* of Souls. If happily I might be instrumental to deter any one Soul from being caught with this inriching Sin, or instrumental of the Repentance of Restitution made by one Soul that is and already guilty, then I desire they should give God the Glory, and I make no Question in having my Reward.

And

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*And now to find the Longitude,
Many a Man hath gone about,
But the Perpetual Motion,
Our Negro Masters have found out;*

*New-Jersey,
1st Month, 1714.*

John Hepburn.

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Argument the First.

THe more a Man becomes conformable to the Attributes of God, the more just and holy he is, and the more beloved of God, and consequently a more perfect Christian.

First, then, God hath given to man a Free-Will, so that he is Master of his own Choice (whether it be good or evil) and will in no way force and compel the Will of man; yea, not unto that part which is good, far less unto evil, notwithstanding his Attribute of Omnipotence. And seeing then, it is thus with God and his Creatures, we ought also to do so by our fellow mortals, and therefore we ought not to force and compel our fellow creatures, the Negroes, Nay, not although we judge it for them a better way of living; For when we force their will, this is a manifest Robbery of that noble Gift their bountiful Creator hath given them, and is a right down Contradiction to the afore-said Attributes of God, and consequently an Anti-Christian Practice. And so, those that oppose God and his Attributes, they may expect

to

to incur his Displeasure ; So they may find a pregnant Instance in *Pharaoh* and his Egyptian Task-Masters.

2dly. This Practice contradicts Christs command, who commanded us, *To do to all men as we would they should do to us*, or as we would be done by. Now the buying and selling of the *Bodies* and *Souls* of Men, was and is the Merchandize of the Babylonish Merchants spoken of in the *Revelations*. Now the Tyranizing over and making Slaves of our Fellow Creatures, the Negroes, every one knows, or may know, this is not the way they would be done unto.

Now, I have shown you, *first*, That this Practice opposes God and his Attributes, and 2dly, That it opposes Christ and his Command ; And what is this in Effect but to bid Defiance, and to live in Opposition to Christ and his Gospel ? and it so, it is a high Degree of an Antichristian Life and Practice.

And now, *my beloved Friends*, who are concerned in this Practice, as you love the Welfare of your immortal Souls, I intreat you (for it is for your sakes I labour) not lightly to look over these considerations, if ye think to receive a *Reward for the Deeds done in the Body* ; For how will ye answer when ye are brought before *Gods Tribunal*, and there appear naked and bear before the Son of Man, if ye have lived and dyed in Opposition to his everlasting Gospel, for the confirmation of which, for our Sakes, cost him his precious Life, and now for a little worldly Interest, got in Opposition to Christ and his Gospel, by the Bondage and Inslaving of Negroes ; the very Reading of which is enough to make

all Hearts concerned to tremble. The very thoughts of this makes me declare, for all the Riches and Honours of this world, I would not be found in this Antichristian Life and Practice.

3/y, I have shewed before, That GOD, who is no respecter of persons, hath given to all men a Freedom of their Wills, to pitch upon their own choice, for both Soul and Body, which are the only parts, next unto the Life, the free donation of our heavenly Father, in this terrestrial world; But it would seem by the Negro-Masters Practice and Arguments, that God did miss the matter, by his Wisdom, when he gave the Negros (his Creatures) the Freedom of their Wills; but our Negro-Masters have found out, by their Ingenuity, how to mend this (seeming) Defect, in two respects, to wit, that is to rob them of their Freedom, and make them bond-Slaves and their Posterity forever. And in the next place, they can highly enrich themselves by the Bargain; by the unparalleled and never enough lamented Bondage and Slavery of those poor Creatures and handy work of God, And can afford to keep themselves with white hands, except at some Times they chance to be besparkled with the Blood of those poor Slaves, when they fall to beating them with their *twisted Hides* and *Horse-whips*, and other *Instruments of Cruelty*, too barbarous here to relate, all done in the name of their deservings and correction. And furthermore, they can afford (by their beloved *Diana*, their Slaves) to go with *fine powdered Perrimigs*, and great *bunched Coats*;

Coats; and likewise keep their Wives idle (*Jezebel-like*) to paint their Faces, and Tuff, and powder their Hair, and to bring up their Sons and Daughters in *Idleness* and *Wantonness*, and in all manner of *Pride* and *Prodigality*, in decking and adorning their Carkasses with puff and powdered Hair, with *Ruffles* and *Top-knots*, *Ribbands* and *Lace*, and gay *Cloathing*, and what not; All, and much more, the miserable Effects produced by the Slavery of Negroes; and their Slaves in the vilest *Rags*, much ado to cover their nakedness, and many of them not a *Skirt* upon their Backs, and some of them not a *Shoe* upon their Feet in cold *Frosts* and *Snow* in the Winter Time, that many of them have their Feet and other members frozen off, by reason of their Cruell Usage; and some of them must lie by the *Fire* among the *Ashes*, or be driven out to lie in *Huts* out of Doors among the worst of their *Dogs*, for some of the finest of their *Dogs* they permit to lie in the bed with themselves.

And they accomodate their Slaves which such Names as these, *Toby*, *Mando*, *Mingo*, *Jack*, *Hector* and *Hagar*, and such like Names they give to their *Dogs* and *Horses*.

And when their Masters see fit they will hang them up by their *Thumbs*, and then command another Negro to beat him so long, as his Master sees fit; this he must not refuse to do, if it were his own Father, nay, further, they will force them to be very *Hang-men*; And notwithstanding of all this, some of them must go with a hungry Belly, and that which they do get to eat (ye need not doubt

doubt but it) is the *worst the House affords.*

Now all that fear God cannot but know that those men who use such Cruelty are not only void of the *Fear of God*, but are even destitute of *humane Civility*, and *Pity* and *Mercy*; Therefore their Example can be no more a Rule for keeping Slaves than it is for using such inhumane Cruelty, which all sober Men abhor; For it cannot be expected that men of such Cruelty have much regard to the lawfulness of what they do, and it is great Pity that men who are naturally more moderate and merciful should be led to the Practice of an unlawful thing by the Example of the *wildest of men.*

But to return to the Servants of such cruel Masters; By this Description all may see, that they are put under an unavoidable Necessity of sinning to maintain *self-Preservation*, an Instinct of Nature belonging to all the Creatures of God; So self-preservation puts them to *steal, rob, and lye*, and many other sinfull Actions; nay, some of them when they see themselves surrounded and trapped with all the Miseries aforesaid, and many more, then they go into Dispair, and miserably *murder themselves*, and *kill their Masters*, to get rid of their Tortures and miserable Slavish Life. There was one of them (*I think*) within less then two years ago, shot himself with a Gun, near his Masters House, within a few miles off the place where I write this lamentable story.

Now for those heinous Sins, as Lying, *stealing*, *Robbing*, and *Self-Murder*; they cannot
escape

escape Punishment, by the Justice of God. Now as I have said before, they being put under such necessity of sinning, and they themselves being but *Infidels*, I desire the Negro-Masters to inform me, who must answer for all these abominable Sins?

And now, *Reader*, I have given thee a small View of the Usage and Treatment of these poor miserable Slaves; for if I would enlarge upon their Usage, I need write nothing else to swell up a Book to I know not what bigness; The *parting of Man and Wife* being such a heinous sin committed by the Negro-Masters, I cannot pass by; The parting the Husband from the Wife, and the Wife from the Husband, and their Children from them both, to make up their Masters Gains, they force them thus to break the seventh Command, and commit Adultery with other strangers, or other mens Wives or Husbands. These and the like Usages, is enough to make them believe, there is no God at all, and harden them in Idolatrous Worship, and make them blaspheme against the holy God, that he takes not immediate Vengeance on such notorious Offenders. And here are the *first three* Commands broken, occasioned by their Masters. And the breaking the *fourth* is evident to all; for some, for want of Food and other necessities, for all their hard weeks Labour to inform their Master, for to maintain Self-preservation, puts them to work on the First Day of the Week, to supply their pure Necessities, and so break that which their Masters call the Christian Sabbath.

Sabbath. And so, here is all the Commands of the first Table broken by them, occasioned by the *Cruelty* of their Masters. And their Children being sold from their Parents, they unavoidably cannot honour them; and here is the breach of the *fifth*. And to get rid of their miserable Tortures, many kill themselves and others; and here is the breach of the *Sixth*. The parting of Man and Wife makes them commit *Adultery* with others; and here is the breach of the *Seventh*. To maintain Self-preservation, they unavoidably must *steal*; and here is the breach of the *Eight*. Then they run away to avoid their Tortures, and when they are caught their Master will ask them, *Do you not deserve to be hung up and Beat?* and here they must bear False witness against themselves (which is worse than against their Neighbours) and say, *yes, I do, we serve to be hung up and Beat*; and here is the breach of the *ninth*. And when they are in great necessity of Food and Rayment, and have it not of their own, they unavoidably must covet it of their Neighbours, and here is the breach of the *Tenth*.

Now *Reader*, here are all the Ten Commands of God (occasioned by their Masters) broken by them. This is such a Charge, that I doubt it will be too hot or too heavy for the Negro-Masters to answer.

And now that those Christians who in their *Baptism* did engage to keep *all Gods holy commands*, should not keep them, but break them themselves and for their own Gains, do lay all manner of unavoidable Necessities upon their Slaves

to break them also; This is a poor encouragement for Godfathers indeed.

I may truly say, as *Nestorius* did, who was Arch-Bishop of *Constantinople*, and was banished from them by the prevailing Party in his Time, to the outermost part of the *Roman Empire* among the *Barbarians*, because he said and taught, That *Mary* ought not to be called the *Mother of God*; but the *Mother of Christ*, and that it could not go down with him to say, that God was a year old, or a Month, or a Day old; &c. As we may read in that great Book called *Eusebius*. And when he found great Kindness from those *Barbarians* he wrote a learned and eloquent Letter to those Christians that banished him, to this Effect, that *For his Banishment he could undergo it patiently, but his Fear and Lamentation was, that their Actions should go unto the Heathen, that thereby they should be emboldened in Heathenism, and give them Advantage to blaspheme against Christ and the Christian Religion*; And so advised them not to be a stop and a Hinderance to that glorious Gospel that had cost so many Lives for the spreading and advancing of it.

Now, I can truly say, that this is my concern as it was the concern of *Nestorius*, that ever the Actions of our *American* Negro-Masters should go unto the *Turks* and other *Heathen Nations*, to harden them in *Mahometanism* and other *Heathenism*, and to embolden them to blaspheme against Christ and his Gospel, and the purest Christianity.

I wish this may come to be the concern of
our

our Negro-Masters, That they be not hinder-
res, but Advancers of the glorious Gospel,
and then I am sure they will be loath to do to
any other Man what they would not be done
by themselves.

Now, it is not impossible but that an *American*
Negro Master and a *Turk* should meet and dis-
course this Point betwixt them, And the *Turk*
should say, "I am well pleased, Brother that you
,, and we agree so well in this Point, viz. in ma-
,, king Slaves of them we can have the Mastery
,, over ; And I doubt not but many of us have
,, been at a stand whether it may not be a sin to
,, use our fellow Creatures so cruelly : but now
,, I think it is Time to give over such Doubts,
,, when we see it so mightily practised by the *Chri-*
,, *stians*, I mean the *American Christians*; I make
,, this Distinction, because it is not practised in
,, *Europe*.

,, And now, Brother, I would argue a little
,, plainer with you, How comes it to pass, that
,, you find Fault with us for making Slaves of
,, Men, when you your selves do the same? How
,, can that be an evil and a sin in us, which is a
,, Christian Practice among yourselves? And I
,, hear, that when any of your Slaves turns
,, Christian, and is baptized and receives the
,, Christian Faith, you keep them in perpetual
,, Slavery for all, and so they have no encourag-
,, ment to turn Christian upon that score,
,, which shews to me, that you have but a small
,, Esteem for your Religion, or at least are very
,, lukewarm for *Profelytes*.

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„ This is worse then *Turks*; for when any of
 „ our Slaves turn, and embraces the *Muh-me-*
 „ *tan Faith*, they are no longer Slaves, but pre-
 „ sently set free, and many Times preferred
 „ to Places of *Trust* and *Dignity*, such Zeal have
 „ we for Profelytes, and our Religion.

„ And how comes it that you differ among
 „ your selves in this Practice? for there are some
 „ zealous men among you, that both dispute and
 „ write against you, and they declare it to be
 „ an Antichristian Practice; And the Christians
 „ in *Europe* do not practice it. And I have
 „ heard that the Gospel was, *Glorie to God in the*
 „ *Highest*, and *Peace* and *Good Will to all Men*
 „ *upon Earth*, and that ye should do to all men as
 „ ye would they should do to you. And if this
 „ be the Gospel of the blessed Messiah, I will tell
 „ you plainly, I look upon you to be apostatized
 „ in this Point, and I would advise you either
 „ to embrace the rest of our *Mahometan* Practices
 „ (and then we would receive you) or otherwise to
 „ walk more closely to the Rules and Practice of
 „ *Christianity*; and not to content your selves with
 „ a Name, and to be a perpetual Seandal to the
 „ rest of Christians.

So far *Mahometan*.

AND now, *Christians* of after Ages to come, Its
 not unlikely, but ye may meet with the
 Force and Assaults of *Negro-Masters*, as we in
 this Age have done, (And so, *Christian*, defend
 thy self as we have done before thee) And so to
 cloak

cloak their Impiety, and to make the best
 Sew of Pretences they can, they may thus
 begin.

Negr. Master. Had not Gods People (in all Ages)
 bond Slaves, bought with their Money ?

Christians Answer. So had they their many
 Wives and Concubines, and I see no more Reason
 to plead for Slaves then to plead for many Wives
 and Concubines.

N-gr Master. It is true, we have as good
 Grounds for the one as for the other, and I will
 freely acknowledge that if the many Wives and
 Concubines would bring in such Advantage to us
 as our Negro-Slaves do, I doubt not but we should
 plead as fitly for the *one* as for the *other*; But
 the many Wives and Concubines not being ad-
 vantagous, we in Discretion drop that part of
 our Argument, and keep close to that which
 brings us Gains ? So I need not enlarge to trouble
 myself to cite every chapter and Verse, for I
 take it for a Maxim, That all the *Old Testament*,
 where it treats upon that subject, is upon our
 side; and I have heard some of us alledge out
 of the New Testament, that *Philemon* was a
 Slave, but since I have read *Pools Annotations*
 on the Place, I will not be so unmanly as to
 assert it as a Proof; I think I have Proof enough,
 that have the *Old Testament*, although I meddle
 not with the *New*.

And now I think I have proved by Scripture,
 that keeping of Slaves was practised of Old;
 And now I intend to shew that it is according
 to the *Christianity* of our Times, First by the con-

sent and agreement of all the several *Sects* of Christians.

I begin then with the famous *Bishops* of *England* (who are not ignorant of our *Negro-Practice*) who by their Christian care do send their *Missionaries* hither to *America*, to teach the Inhabitants here the Principles and Practices of Christianity; And it is evident those *Missionaries* do make their Gains by *Negro Slaves*, and have their Houses crawling *black* with them, by which they set an Example to others to follow their steps; And not a word of Sin in all this. And I never heard that a Bishop ever wrote a word against it; by which I think it is evident that the making *Slaves* of *Negroes* is according to *Church-Christianity*.

And *Secondly*, I can shew by that famous and zealous *Sect* of *Presbyterians*, who have been diligent followers of the Principles and Practices of the *Reformation*, witness the Rejecting the ~~Common Prayer~~ or *Mass-Book*, and many other *Roman Superstitions*, so kind kindly entertained (as they think) by some of their *Protestant Brethren*; and a People very zealous in their Lives and Church Discipline; and yet, both *Preachers* and *People* do joyntly agree with the Church in making *Slaves* of *Negroes*.

Thirdly, I can shew by that pious *Sect* of *Anabaptists*, Witness some of them their Modesty in Apparel, and their Dexterity in the Point of *Water-Baptism*, in telling the rest of *Christians* in Print, that they do cheat the World in the Point of *Infant Baptism*; but they very
Lovingly

Lovingly embrace this Practice in making Slaves of Negroes.

Now if the *Church*, and *Presbyterians*, and *Baptists* did but agree so lovingly in other Points as they do in making Slaves of Negroes, I think they might be stiled *One Community*.

Now, if those several Sects of Christians and their unanimous Agreement in this Practice of making *Slaves of Negroes*, as I have already shewed, does not amount to a Proof, I know not what will,

Christians Answer, I do confess this is a Proof, that some of all those several Sects do Practise this Point of Impiety, which I would readily have confessed without a word of Proof, except what mine Eyes have seen; For all these Sects of People both by Principle and Practice do *Fight*, and *Kill*, and take away the Lives of many Thousands in Battles, for their enriching of themselves, and for their own Advantages, and therefore it is no Wonder that all those Sects agree so well in making Slaves of Negros, or others whom they can get the Mastery over (for their own Advantage.)

But as this is very forreign from *Christianity*, and out of the Peaceable Gospel of the blessed Messiah (for *worrying*, *Tearing* and *Killing* are the marks of *Dogs*, *Wolves* and *Bears*, which is the Practice of those aforesaid Sects of *Christians*, as they call themselves: but the Innocence of *Lambs* and *Doves* was and is the Characteristick of *Christians*) so I think this is sufficient to overthrow what was alledged for a Proof by the Practice

Since of all those several Sins of Christians for enslaving of their fellow Creatures the Negroes; For I thought the Gospel had not been *Cruelty*, but had been *Innocence, Love, Meekness, Patience, Long-Suffering*, and plenteous in *Forgiveness*, and other *Emblems* of the Attributes of God, and that Christians were to *give their Backs to the Smiter, and their Cheeks to them that pluck off the Hair.*

But I have a further Answer for you, and that is, I utterly deny that either *Church-men* or *Presbyterians* have generally agreed in making Slaves of Negroes; For some of both have preached, and some have printed against it here in *North-America*; And some that have had Negroes, their Conscience would not allow them to keep them for Slaves, but after some Time of Service they set them free.

Hence I infer, That making Slaves of men, is an evil so abominable in the nature of it, that men whose Principles are so large as to allow of *Killing men*, cannot allow of making Men *Slaves*, accounting it worse to *Rob* men of their *Liberty* and *Labour*, who have done them no harm, then it is to kill them that rise up against them.

And hence I infer, that none would believe it lawfull, if they were not either blinded with the love of Gain, or with the plausible Pretences of such as are.

Negro Master. Hold! I think I have another Proof, which, according to your own Argument, I think will bind you. There is another numerous and famous sect of Christians, called

Quakers;

Quakers, who by their Practice do show that they have all those aforelaid Marks which thou hast nominated, and therefore by consequence of your Argument the only *true* and *real* *Christians*, and yet there is no People more forward to make Slaves of Negros than they are; And now, if they be infallibly guided in all the other Principles and Practices of *Christianity*, one would think they could not be erroneous in this, *viz.* in making Slaves of Negros. And now, although all my other Arguments should fail, yet this last, one would think, should silence you.

Christians Answer. This, I confess, is the greatest Wonder, to see a People so conformable to the rest of the Principles and Practices of Christianity, induced by the Example of the looser Sorts of Christians, to embrace an enriching Sin, and sacrifice that command of Christ, to do to others what they would not be done by.

And yet I cannot see how they can be a Proof in this, above all other Christians, especially when it is thought by some of the *honest hearted* among them, that about the *eleventh* Year of the eighteenth Century the most of them Sacrificed their primitive Innocence, when they so lovingly agreed and joyned with the other Sects to pay the Souldiers their proportion of Wages to go in the Expedition against their Neighbours of *Canada*; And when they loose their *Innocence*, I know not what they keep that is *lovely* among them.

But here I must make a Distinction; There
was

was an honest hearted Remnant among them, that suffered joyfully the spoiling of their Goods in that Day, for the Answer of a good Conscience, and the Defence of the Antient Innocent Principle, in *Denying the use of the Carnal Sword*, Although it was not permitted to be recorded of *suffering for the Truth*, because the most numerous Party of them was guilty ; But if the Reader, or any other, should come to question, whether they denyed the Use of the carnal Sword in any sense, for Proof of this, I refer such to their *Writings*, Particularly to *Robert Barclay's Apology*, and to the *Key* wrote by *William Penn*, Where the Reader may see that they deny the Use of the Carnal Sword in any sense, yea, even in *self-preservation*, or so much as in *Self-Defence*, such Innocence was once maintained among them, which made *Robert Barclay* say, that it was *their Innocent Lives and Practice* that convinced him before he inspected into *their Principles*. The Innocent Lives of that People was the motive that convinced this pious learned man. He did not then see them lanching out Money to pay Souldiers to go and kill their fellow Creatures, nor did he see any of them making Slaves of Negroes ; These and the like Practices were very remote from that Innocent and harmless People, called *Quakers* in *Robert Barclays* convincing day.

Negro Master. What have we to do with such far-fetch't Proofs ? or what was in *Barclay's* Day ? I love to keep at home, and the Practice of our *American Christians* ; Are there not famous men here

here among the *Quakers*? and yet they are both Merchants and Masters of Negroes. But I think to argue this Point a little more closely; For before the eleventh year of the eighteenth Century (which is the year thou mentionedst) that they could not be a proof in this Point, more then other Christians, because they joyned with other Sects in the Wars against *Canada*) they had Negro Slaves. But I will bring you to another Instance, viz. All the Time preceeding that fore-mentioned Year, particularly *One thousand six hundred ninety two*, when *Andrew Hamilton* was Governour of the *Jersies*, Did not all the *Quakers* refuse to pay the Souldiers to fight against the French at *Albany*? for the which Refual, great Havock was made of their Goods by Constables. Were not all the *Quakers* at *Ainboy* strained, excepting one man that paid to maintain the Wars at *Albany*? And thou sayest, it was no wonder that this man afterward became a Negro-Master; For he was the first of that People that ever I heard of, that sacrificed that innocent Principle (as thou callest it) and did pay the Rate that was raised to maintain the *Albany* War. Were they not all strained in *Freehold*? And did they not suffer in *Shrewsbury*? was their not a Barrel of Pork rolled out of one of their Cellers in *Shrewsbury*, because they refused in any sense to have a hand in the Wars of *Albany*? And yet, all this Time of their Innocence, they did not forget their Interest, but did become Negro-Masters.

I know Practice and Example will go a great way in *Education*, and why should it not go as far

far in *Argument*? and if it do, *I* have the less to do but make a short Review how *I* have Proved by the Practice and Example of all that diversity of Sects of our *American Christians*, and lastly and mainly by our *American Quakers*.

Now, if what I have said do not amount to a perfect Proof that we may make Slaves of Negroes, or any other that we can get the Mastery over, *I* think the *Roman-Catholics* forever may be silent to bring in the Example and Agreement of the East and West-Orthodox, to be a Proof in that Point of the *Real Presence*.

Christians Answer. There is a good Body of People without the Bounds of your Instance, and that is the *German-Quakers*, who live in *German-Town* near *Philadelphia*, Who (to their renowned Praise be it spoken) have above all other Sects in *America*, kept their Hands clean from that vile Oppression and enriching Sin of making Slaves of their fellow Creatures, the Negroes, as I was credibly informed by one of themselves, and so have particular Men of all Sects kept themselves free from this enriching sin.

But now I come to your Instance of *Ninety Two*, that the *Quakers* were all Innocent then, excepting one Man. This amounts to no more then this, that they were an excellent People in that day, far exceeding other Sects of *Christians*, and yet were most shamefully overtaken with this enriching Sin, in breaking Christs Command in making Slaves of Negroes, which they would be loath to be done by. Ay, but I have a further Reply to make to you upon that Head

Head (which I think will utterly overturn all that you have said upon it) The *Quakers* had before that Time, embraced *Magistracy*, which cannot be upheld without the *Carnal Sword*, whereby they being apostatized from their primitive Innocency and Purity, and become, in that like the rest of the World, it is no Wonder to see them in a Practice so agreeable to it, in making Slaves of their fellow Creatures for their Gain and Advantage.

For it was the making Slaves of Negroes, to enrich themselves, and the embracing of *Magistracy*, *which could not be executed without the carnal Sword*, which were the two pincipa Baits that Caught many of that once most Worthy People.

Thus far the *Negro-Master* and the *Christian* in *in after Ages*.

And now, *Christ an Reader*, If thou hast any tender Love to that harmless Lamb, the innocent Messiah, and his harmless and innocent Gospel, thou canst not but see that the making Slaves of Negros is an abominable Anti-Christian Practice. And (*Christian*) I will tell thee, It will be very much if I get not a Lash with their Tongues, as they used to lash the Backs of their Slaves (and that I doubt not was with little Mercy some times) especially when there is such an Affront as this offered to their most beloved *black Diana*.

There is one thing more, and then I think to take my leave at present, of our *Negro-Masters*, and that is, I earnestly invite them to
 Repen-

Repentance; But how to attain to their Repentance, is the Question, for such a heinous sin; for they will find it to be a sin of the *Second Table*, that is, in plainer words a sin *against God and Man both*; And I am of Opinion, that such Sins cannot be repented of without *Restitution* made to them that they have wronged; for until the *Cause be removed*, I know not how the *Effect should cease*. But they that live and dye without making *Restitution* to them that they have wronged, how they can expect the Forgiveness of God, I leave this to the Reader to judge, and then they cannot blame the Writer for a false Construction. But if it should happen that a Reader should construe, that if the *Negro-Masters* do not make *Restitution* to the *Negroes* for the wrong that they have done them, the Forgiveness of God cannot well be obtained, and then leave it to the *Negro-Masters* to judge of the Consequence.

The next thing that comes into Consideration, What and if our *Negro-Masters* should live and dye without making any *Restitution* at all, to their miserable *Slaves* whom they have so unjustly wronged? The Question then will be, *Whether they may expect ever any Restitution at all?* I Answer This Question in the Affirmative, That they may certainly expect it.

But for the further understanding of this Answer, I suppose then that God hath allotted unto all Mankind an Inheritance of *Eternal Life*, and has written their Names in the *Book of Life*, and this appears by the frequent mention

tioning of it in Scripture, of the blotting their Names out of the Book of Life, which could not be, except their Names were first written therein; and so all Men may expect to enjoy their Fathers Gift, the Inheritance of Eternal Life, except they forfeit the same in sinning against God, or sinning against God and Man, and then their Names are blotted out, as God said unto *Moses*, Him that sinneth against me, him will I blot out.

And now I come to the Restitution again, and say, It cannot stand with the Justice of God that the Negroes or the wronged shall have no Restitution at all; and seeing then that they must be restored of the Wrongs that they have suffered, it must be restored out of the Property of him that hath wronged them; and this Property is his Interest of Eternal Life; and such a proportion of this as will be equivalent to the Wrongs done unto the Negroes or any others, must go to make up this Restitution; for they will have it.

For they will have it made up out of your *Portion in Glory*, if you have any left for yourselves; and if you have not, you may expect so much the more *Torment*; and if the Negroes or Wronged have no Portion left in Glory to be increased by it, they may expect to have so much the less *Torment*;

For God will *right all Wrongs*, and do Justice between all his Creatures; and what is not in our Power, God doth not require, but he will not forgive what we have in our Power to amend,
and

and will not do it, so Reason says. And this is the Period of that Branch, the Doing Wrong to Man; But the other Branch, *viz.* The Sinning against God, our Negro-Masters cannot make Restitution to God for the Sin committed against him, and therefore must Suffer the Punishment due for such a Sin; and I know no way for our Negro Masters to escape any thing of this, so long as the Attributes of God are *Righteousness* and *Justice*, Except they *Repent* and make *Restitution*.

But if any Negro-Master should dislike any thing of this my *Answer*, I grant him the Liberty which I take, and that is, to answer it himself; And if they have any Truth on their side, I desire them to bring it to the open View of all Men.

Reader, I here also present thee with the Christian Labours of another Hand, and also that *Answer*, called, *The Athenian Oracle*, first printed at *London*. And I think to end with the saying of the Wise Man, That *A three-fold Cord is not easily broken*.

And so, the Negro-Masters may here see,

Some of their Dangers in Eternitie.

For there is no Repentance in the Graves,

Of the Wrongs done unto heir Negro-Slaves.

The present time is their Repentant-Day;

When that is done, I have no more to say.

If they persist in their ungodly Gains,

I'm like to get my Labour for my Pains.

I'll come to a close, hoping they'll amend,

In giving God the praise; and so I End.

J. H.

Arguments against making Slaves of Men.

Argument I.

THe using Mens Labour, and not paying them the Value of it (except the Labourer gives it) is unjust and therefore unlawful.

But the making Slaves of Men (whether Negroes, Indians, or others) is Using their Labour, and not paying them the Value of it.

Therefore the making Slaves of Men is unlawful.

Arg. 2. Violence is (in ordinary Cases) unlawful, But making Slaves of Men (against their will) is Violence.

Therefore making Slaves of Men, is unlawful.

Arg. 3. Punishing Men without Respect to any Evil they have done, is unlawful.

But making Slaves of Negroes, is punishing Men without Respect to any Evil they have done, Therefore the Making Slaves of Negroes is unlawful.

We should think it a fore Punishment to be made Slaves ourselves

Arg 4. To make men Prisoners, who have broke no Law, is (in ordinary Cases) unlawful. But to make Slaves of Negroes, is to make men Prisoners, who have broke no Law to deserve it.

it. Therefore to make *Slaves of Negros* is unlawful.

Arg. 5. Compelling Men to that which will surely bring them to *Punishment*, is unjust and unlawful.

But making *Slaves of Negros*, is compelling men to that which will surely bring them to *Punishment*. Therefore making *Slaves of Negros* is unlawful.

It is a general Observation among the *Negro-Masters*, that *Negros* will not be good without often *Bearing*, and that may be (many times) very severe.

Arg. 6. To banish men their Country, who have committed no *Fault* to deserve it, is unlawful

But to make *Slaves of Negros*, is to banish men their Country, who have committed no *Fault* to deserve it. Therefore, to make *Slaves of Negros* is unlawful.

Arg. 7. The necessary laying before Men Temptations to sin, is sinful and unlawful.

But making *Slaves of Negros*, is a necessary laying before men *Temptations to Sin*. Therefore the making *Slaves of Negros*, is sinful and unlawful.

Experience proves *this*, by the Scores of *Negros* that have murdered themselves, for no other cause but because they were made *Slaves* and banished their Country.

Arg. 8. Man-stealing (deserves Death by the Law of GOD, and) is unlawful.

But making *Slaves of Negroes* is *Man-stealing*. Therefore making *Slaves of Negros* is unlawful.

Arg. 9

Arg. 9. Parting Man and Wife (procures Gods Curse, and) is unlawful.

But making *Slaves* of *Negros* is (often times) Parting Man and Wife. Therefore making *Slaves* of *Negros* is unlawful; and Those that buy them, partake in the Sin.

Object. They are Heathen, and make no Scruple of it in their own Country.

Answer. The more need to avoid doing those things which harden them in their Heathenish Wickedness, and to avoid partaking with them, and making them Worse.

Arg. 10. That which brings People into unnecessary Danger of their Lives, is unlawful.

But making *Slaves* of *Negros*, brings People into unnecessary Danger of their Lives. Therefore making *Slaves* of *Negros*, is unlawful.

How many live in *Dangers*, and how many have *lost their Lives* by their own and their Neighbours *Negros*? For they knowing themselves *Slaves*, care little for their Lives, and fear little those Offences for which they must be put to Death.

Arg. 11. That which cannot be done without Cruelty, is unlawful.

But making *Slaves* of *Men* for gain, cannot be done without Cruelty. Therefore making *Slaves* of *Men* for Gain, is unlawful.

We should account it the greatest Cruelty and Robbery to be so dealt by ourselves.

Arg. 12. The using Men as if they were Beasts, is unlawful.

But making *Slaves* of *Negros*, is using Men as if they were Beasts, C There-

Therefore making *Slaves* of *Negros*, is unlawful.

Arg. 13. To deface the *Image of GOD*, is unlawful.

But Robbing Men of their Freedom, is Defacing the *Image of GOD*.

Therefore Robbing Men of their Freedom, is unlawful.

Arg. 14. To make *Slaves* of those to whom our Saviour has commanded that his *Gospel* should be preached, is unlawful ;

But to make *Slaves* of *Negros*, is to make *Slaves* of those to whom our Saviour has commanded that his *Gospel* should be preached. Therefore to make *Slaves* of *Negros*, is unlawful.

Arg. 15. To encourage others to make *Slaves* of our fellow *Christians*, is unlawful.

But to make *Slaves* of *Negros*, is to encourage the *Mahometans* to make *Slaves* of *Christians*. Therefore to make *Slaves* of *Negros*, is unlawful.

Arg. 16. That which is a *Stumbling-block* to *Unbelievers*, and a hinderance to their Conversion is unlawful, and one of the Worst of Evils. But making *Slaves* of *Negros* (or *Indians*) is a *Stumbling-block* to *Unbelievers*, and a Hinderance to their Conversion. Therefore making *Slaves* of them, is unlawful, and one of the worst of Evils.

Arg. 17. That which *Weakens* the *Arguments* of *Christians* against the *Heathen*, and has a Tendency to cause some Weak *Christians* to turn *Mahometan*, is unlawful.

But To make *Slaves* of *Negros*, does all this.
Therefore

Therefore to make *Slaves of Negros* is unlawful.

Christians are inexcusably required to make the *Innocence* of their Lives a strong *Argument* to convince such as know not the Truth, *Mat. 5. v. 16.* But by this *Violence* (which was one of the Sins of the *Old World*) and other vices, the Heathen will see no more Excellency in our Religion then in their own.

Ar. 18. The doing by others as we would not be done by, is Sinful and unlawful.

But making *Slaves of Negros*, is doing by others as we would not be done by.

Therefore the making *Slaves of Negros*, is unlawful.

Arg. 19. That which occasions Men to murder one another, is unlawful.

But making *Slaves of Negros*, occasions them to murder one another.

Therefore making *Slaves of Negros*, is unlawful, and one of the Worst of *Evils*.

The *Negros* make War, and murder one another to take Captives to Sell for *Slaves*.

Arg. 20. That which brings a *Reproach* upon our holy Religion is unlawful.

But making *Slaves of Negros*, brings a *Reproach* upon our holy Religion. Therefore the making *Slaves of Negros*, is unlawful.

Object. *Negroes* are more happy when *Slaves* then free.

Ans. If that were true, so are some *White Men*; but is this a Rule to make them *Slaves*? But for once, we will suppose what some Men say to be true, That gives a *Negro* his Freedom and

give him the Gallows. It is when they are brought into a Country that does not agree with their *Constitution* (as might be largely shown) and this shows it the more unlawful to bring them.

Obj. 2. But they Murder one another, and Tyrannize Cruelly over their Captives in their own Country; and it is a Merciful Deed to bring them into a Land of Safety, although they be made Slaves by it.

Ans. 1. That is also too much used among *Christians*, and so the same Argument may be used by the *Turks* to justify their making Slaves of us.

2. If we can help them and prevent such Cruelty, it ought to be by *Teaching them better Examples.*

3. Our Taking of their Captives, does encourage them the more in such Practices.

4. By buying their Captives, we become Partakers with them, and harden them by our Example.

5. Let it be put to the Conscience of such as buy them, whether (ordinarily) any part of their Motive be to help the Miserable? or whether it be purely and only for Gain?

Obj. 3. It is better for a Captive to be made a Slave than to be Murdered.

Ans. 1. I never heard that when a Man saved his Neighbours Life, he was to have him or sell him and his Posterity for Slaves. Suppose he were at cost to do it, a less Reward may compensate that

2. Suppose he had never been a Captive but for the sake of your Buying him, And suppose
some

some others have been killed for the sake of the Price, where is the Kindness then?

Obj. 4. Some Men could not get their Living, if it were not for their Negro-Slaves.

Ans. 1st. Poverty does not make Robbery lawful.

2. Poor Men that cannot get their living without them are not able to buy them.

3. If a man be able to labour, he can so well earn a poor Living (at least) for himself, as his Negro (who cannot labour without Food) can earn a poor Living for *himself*. And if a Man cannot Labour, his Neighbours are indebted to (God that they) help him.

Obj. 5. A Slave that has a good Master has a more comfortable Life than his Master, he being free from care.

Ans. Your way to prove this *Argument* is to give up your self and your Children to be *Slaves* to good *Masters*, and have nothing of your own, and labour as the *Negros* do, who have good *Masters*; For if it be not an *Argument* for your self, how can you force it to be an *Argument* for another?

Some *Negros* by being brought into a *Christian Country*, learn the *Christian Faith*, and to some of them it becomes the *Means* of their *Salvation*, which does *Ten Thousand times* compensate the *Slavery* of their whole *Life*.

Ans. Some Men that are *hanged*, are brought to *Repentance* by the *Expectation* of their *Speedy Death*; Is this a *Rule* to hang all *Persons* that take little care for their *Salvation* because,

because GOD sometimes (in his mercy) brings good out of evil ?

2 We will acknowledge that such Masters as take a diligent care in *this*, do far better then such as use their *Negros* as if they were *Cattle*.

3. I have not heard of one Master in five hundred that do so much as bring their Slaves to the publick worship of God.

4. Grant that you are instrumental of their *Salvation*, Is it not *Simony* in the superlative Degree, when you not only take your Reward of them, and that in this World, and that no less will satisfy you for a little *good Counsel*, &c. than all they have in the World, and their Children after them ? And if you will be paid (so excessively) in this world for this good Work, I know not how you can expect your Reward in the Next.

Obj. 7. Canaan was to be a Servant of Servants.

Ans. 1st. A Prophecy of what men will do, is neither a *Command* nor *Permission* to do it.

[2. It is very unlikely that near one quarter the World [*viz.* all the *Negros*] should be the Posterity of *Canaan*, who were almost rooted out of the World by *Joshua*; and also that another Quarter of the World, *viz.* the *Indians* of *America*, should be his Posterity too; yea, and the *Indians* of the *East-Indies* also (for which of them also they make Slaves.)

3. It was not said it should be so to the *End* of the World.

4. The *Canaanites* were Servants to the Children of *Israel* (the seed of *Shem*) in building Ci-

sies and Raising Cattle for them; and so were the Carthaginians to the Romans (the seed of Japhet) who soon after received the Gospel.

Obj. 8. The Children of Israel had Licence from GOD to make Slaves of the Heathen.

Ans. 1. This was peculiar to the Jewish Nation, and no part of the Moral Law; and if any Society of Men can produce the like Licence to them, immediately from God, and prove it, let them keep Slaves also.

2. Then the Church was restrained to that People, but now the Gospel is commanded to be taught unto all People and Nations every where.

Obj. 9. Perhaps one Sort of People (if they object here as they do in another case) will say, There is no place in the Bible that has such Words Thou shalt not make Slaves, &c.

By a Retortion, I would Answer, No place has these Words, Mahomet is a false Prophet, &c.

Motive 1. Riches gotten by wronging the Labourer, is cursed, see James 5. v. 2, 3, 4, 5. A terrible place to such Men!

Mot. 2. Killing Men, must be punished with Death, because man was created in the Image of God, Gen. 9. v. 3, 4, 5, 6. And Man-stealing must be punished with Death; And why? but because Freedom, which only makes Knowledge useful, is a part of Gods Image.

Mot. 3. If we say, we know him, and keep not his Commandments, we lye, and the Truth is not in us, 1 John 2. v. 4. One of his Commandments is To do as we would be done by, Luk. 6. v. 3.

Mot.

Mot. 4. There are several *Curses* applyed to the *Effect* of making Slaves of Negros, as the *Parting Man and Wife*, &c.

Mot. 5. There are several Capital Crimes attending it, as *Murder*, *Man-stealing*, &c.

Mot. 6. It is a Breach of several Commands at once, As of the *Eight*, in wronging them of their Labour; of the *Ninth*, in the Reproach of Slavery; of the *Sixth*, in Violence and Access to murder; of the *Seventh*, in Access to Adultery, by parting Man and Wife, and so causing them to marry others; of the *First*, *Second* and *Third*, by bringing a Reproach upon the Name of GOD in our holy Religion, and so hardening Idolaters; in some, of the *Fourth*, in giving them no Time to play, but on the *Lords Day*.

Mot. 7. We condemn *Robbers* as worthy to dye, because they *Beat-Men*, and sometimes kill them, to take their Money from them. And we *beat* the Negros, and *take them Captives*, and *banish* them from their Country forever, and take their *Wives* and *Children* from them, and sometimes Cause their *Death*, and all to get their Labour from them; which is as much worth as their Money. Can the greatest *Robbers* and *Pyrates* Out-vie us?

Mot. 8. How will our *Religion* look among the *Heathen*? who can judge of it, and of God and of Christ (in whom we believe?) no other way then by our Practice. Is this the way to win them? which we are bound to endeavour; But can we expect it, while we appear to them the *Worst* of Men?

Can

Can we think that God will take this Reproach to his *Name*, and his *Truth*, and not be satisfied in taking Vengeance upon us. And that it may be in the sight of the Heathen.

Mot. 10. What a *Cursed Gain* will this be, if it be the Price of immortal Souls! Had we instead of Giving them the *Worst of Examples*, endeavoured to learn them *Christ*, from the Time we first knew their Country, what good might have been done!

Mot. 11. Suppose the Case be yet uncertain, in leaving of this Practice, there is no *Danger*; But who would venture so great Injustice upon *Uncertainty*! And stop the Course of the Gospel?

Mot. 12. So long as you do it, not knowing but that it is a sin, so long it is in you a sin; if it were in it self innocent, *Rom.* 14. Ult.

Proposal. 1. That *Subscriptions* be taken of all Masters that will set their Negros free, and of the Number of Negros so to be set free, that they may be sent to their own Country.

Prop. 2. That *Subscriptions* be taken, what each Man (Negro Master, or others) will give to defray the Charge of sending the Negros home.

Prop. 3. That such Negros as had rather serve their Masters, then go home, may be kept still (it being their *Free Act*, and it not being safe to have them free in this Country)

Prop. 4. That the uttermost Pains be taken to instruct them in the Principles of Christian Religion, that (if by the Grace of God they may

may be *Savingly* converted) they may be instrumental to convert their Country-Men at home; And who knows how much God may bleis such *Pious Designs*, and how much this *Christian self denying Example* may conduce to open the Eyes of those poor Heathen.

And such as are savingly converted, the *Love of Christ will constrain them* to do their utmost to convert their Countrey-Men when they come to them.

Mot. 13. If this Course be instrumental to save one Soul, it will a thousand times counter-vail the Cost.

Mot. 14 The least we part with for the Cause of Christ shall have an hundred fold Reward, beside *Eternal Life*, see *Mat. 10. ult. Mark. 10. v. 30.*

Mot. 15. What Pains will men take, and cross the Ocean for *worldly Gain*! If we will not do something like it for *Spiritual*, it is a sign we have no part therein, See *Mat. 6. v. 21. &c.*

Mot. 16. What *Glory* will it be to Eternity, to have been instrumental toward saving one Soul? How much more, toward saving many? see *Dan. 12. v. 3. &c.*

Mot. 17. It would be a sad thing in the Day of Judgement to have mens Undoing their whole life, to answer for.

Mot. 18. I know of no other way to make them Restitution for the wrong done them (but the Cost of sending them home to be part, if they desire it) and without Restitution (where it is possible and the Wrong known)

we know of no Pardon, See *L. wit. 6. v. 4, 5, 6, &c.*

Mot. 19. We disgrace *our selves*, and our *Religion*, shewing our selves to be *partial* and *unreasonable*, We condemn the *Turks* for making Slaves of us, and we make Slaves of others. We condemn and *punish* our *Negros* for seeking by *Running away* to get their Freedom, and yet we should *justify* our selves, and one another, in doing the *same*, if we were Slaves to the *Turks*, or any others.

Now, if any one can answer all this, and keep a good Conscience in it, I am content. But if that be done, I have one *Motive* more.

Mot. 20. When the Country grows full of People, and also abounds which *Negros*, poor People will want Imploy, and must either *beg* or *steal* for their Living, which will be no pleasant thing to *Rich* or *Poor*; and *Rich mens Children* are sometimes *Poor* (especially if their Estate be gotten by *Wronging the Labourer*) and (if they Regard not the Honour of GOD) I believe they would be loath to have their Children hanged for *Thieves*.

But I am amazed to think *Christians* (so called) who keep *Negros* as if they were Cattle, and had no Soul! Who neither Teach them themselves, nor bring them to Gods Worship, As if they feared the loss of their Money by their *Negros* Salvation.

These Things I offer to Consideration, de-
any

siring wise Men to give their Judgment; for I have no desire to hinder my Country-Men of any Lawful Gain, but cannot believe it lawful to make men Slaves, but I see all these Arguments fully answered, Except they had rather be Slaves, than to go home to their own Country.

Written by a Native of America,

Sept. 14. 1713.

T H E

Athenian Oracle,

The Second Edition, Printed at
London. 1704. Vol. I. Pag.
545-----548.

Quest. **W** Hether Trading for Negros,
i. e. carrying them out of
their own Country into
perpetual Slavery, be in
it self Unlawful, and especially contrary
to the great Law of Christianity ?

Ans. Sir, After a mature and serious consideration of the Question proposed, I am for the Affirmative, and cannot see how such a Trade (tho' much used by Christians) can be any way justify'd, and fairly reconciled to the Christian Law. And here, first let me propose my Reasons, and then Answer such weak Pleas as use to be made for it.

1. I take it to be contrary to the great Law of Nature, of doing unto all Men as we would they should do unto us ; and which, as our Saviour
tells

tells us (Mat. 7. 22. 23.) *Is the sum of the Law and the Prophets.* For let us put the Case to our selves, and consider what it would be for a Man to be stolen away from his Native Country, and hurried into perpetual Bondage; Or to have a Child snatch'd from his Embraces, and so used: and then see if this Trade and practice can be any way reconciled to this Rule. And surely, they that have the *Gospel*, and yet sin against the very *Laws of Nature*; shall have a severer punishment at the Day of Judgment, than those poor silly Wretches that have only that dim Light to guide them. And perhaps those poor Wretches in Chains, when Death shall make them free; may rise up in Judgment, and condemn those more cruel and unnatural Men that so unjustly deprive them of that Liberty which *GOD* and Nature had given them.

2. 'Tis plainly contrary to the Word of God, and forbidden both in the Old Testament, and in the New; See *Exod. 21. 16. He that stealeth a Man and selleth him, or if he found in his hands, he shall be surely put to Death.* The prohibition is general; He that Stealeth any Man whatsoever, without distinction; whether one of their Brothers, or a Stranger; a meer Heathen, or a Pagan: *He shall be surely put to Death*; the punishment is Capital, and good reason for it. For if he that sheddeth Mans blood, by Man shall his blood be shed: surely Liberty is as dear as Life it self. Yea, he that intends to sell a Man into some kind of Bondage, would do him a greater kindness to free him from a miserable

miserable Life. And I am well assured, this is the case of some of those poor Wretches, with a witness.

Again, In the New-Testament *St. Paul, 1 Tim. 1. 10.* joyns the Man-stealer with the most horrid and unnatural Sinners; *Murderers of Fathers, and Murderers of Mothers, and Defilers of themselves with Mankind.*

3. Its Practice is a Disgrace to Christianity, and makes the Name of Christ to be blasphem'd amongst the Gentiles, and (in all likelihood) hinders the Propagation of the Christian Faith in the World. For I am verily perswaded, that if a fair and honest Trade and Commerce had been carried on amongst them, and no violence had been done to their persons: Christianity must have gotten as great footing by this time amongst them, as it has amongst the poor Infidels of *New-England*: Or, at least, they might have been in a great forwardness to receive that holy Doctrine; which now they hate and abominate for the sake of this practice of Christians amongst them.... And Wo be to that Person, that shall by any means hinder that blessed design for which Christ came from Heaven; and both Himself, his Apostles, and many Primitive Christians spent their dearest blood to promote; viz. to have the Mind and Will of GOD known unto the World.

But perhaps some may make light of this, and perswade themselves, they have sufficient pleas to vindicate the Practice. I know indeed many times, when a man's Interest lies in the
Balance;

Ballance; a very weak Plea and light Excuse will pass for a weighty Reason: But for my part (who am a person indifferent, and altogether unconcern'd that way) I could never yet receive any Answer or Excuse that could raise in me the least doubt of the Unlawfulness of it. ---That which I have heard pleaded for it, is to this Effect; *viz.*

Plea 1. We deny the Charge, we do not Steal them: but make a lawful Purchase of them.

Ans^w. Purchase them (for Toyes and Baubles) perhaps you may: but lawful I am sure you cannot. For they which Sell them do Steal them, or take them away by violence. And you know the Proverb, *The Receiver is as bad as the Stealer.* We are they that call our selves Christians, that Encourage them in such Evil Practices. Our Law (in many Cases) looks upon the Accessary as bad as the Thief. I am sure, the Law of God does *Prov. 29. 24. Whoso is Partner with a Thief, hateth his own Soul.* And the holy Psalmist charges it as a great crime, when we see a Thief, to consent with him, *Psal. 50. 18.* The Learned and Pious Bishop *Hall*, in his Decade of Cases of Conscience, *Decade 1. Case 10. p. 66.* Resolves this Case; That to buy those Goods, which we know, or have just cause to suspect, are stoln or plunder'd; is no better than to make our selves accessary to the Thief; If you do it with an intention to possess them as your own (*i. e.* not return them to the right Owner) For what do you else but *ex*

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post facto, partake with that Thief which stole them, and encourage him in his lewd practices; since, according to the old Word, *If there were no Receivers, there would be no Thieves.*

Plea 2. But most of them are taken Prisoners of War, by one petty Prince from another; and sold by the Conquerour.

A. But who are commonly the cause of this War, or what do they commonly fight about, but to gain the Booty of the Field; Slaves to be sold?--- And I am credibly inform'd, 'tis usual for the Traders in this unlawful Commodity, to send Presents to some petty Prince among them, to make War with his Neighbouring Prince, to take such Prisoners, and furnish their Cargo: And who then must answer for all this Blood and Injustice?

Plea 3. Those Men are more Heathens than Pagans?

A. Pray, What then? What have we to do with them? Have they not a common Right to those Temporal Blessings, which an indulgent Creator has given them, as well as we? Is Dominion founded in Grace? May a man that is pleas'd to call himself a Christian, under that Notion, wrong or molest such as had not the Happiness to be born in a Christian Country? Did our Lord and Master (tho' the Lord of the whole World) give us any such Example, when in the World? And doth not the Apostle bid us do good unto all Men, and especially to the household of Faith? Tho' we ought to be kinder to our Brother Christian; yet surely we
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ought to do good ; or, at least, to do no wrong to meer Pagans and Infidels.

Plea 4. Did not the Jews buy Slaves? How often do we read of the Bond-Servant bought with their Money in the Jewish Law? And may we not do what God's own People did?

A. I answer, First, in the general, That the Judicial Law of *Moses* (whereof this about Bond-Slaves, is one) is made void, and no Rule, (further than it carries a moral Reason with it) for Christians to walk by ; who (as says the Apostle) are not under the Law, but under Grace. But,

2dly. Let us deal with those poor Negros as the Jews were commanded to do with the Heathen. 1. When they had bought them, they were obliged to bring them up in the true Religion. See *Gen.* 17. 12, 13. God commands *Abraham*, He that is born in thy House, or bought with Money of any Stranger which is not thy seed ; such an one must needs be Circumcised, and brought into Covenant with G O D. 2. Whilst they were in the House, they were to be kind and loving towards them ; and tis often repeated, Be kind unto Strangers, for you your selves were Strangers in the land of Egypt

Plea. 5 The Law of our Land allows it.

A. The Law of our Land is so far from allowing it, that if an Infidel be brought into this Kingdom, as soon as he can give an Account of the Christian Faith, and desires to be Baptized ; any Charitable lawful Minister may do it: and then he is under the same Law with other Christians

Slaves-----As for our Islanders abroad; from whence they came, who carried them thither, and what kind of Christians the most of them are; need not inform you. 'Tis their great *Diana*, by this Craft they have their aim. And therefore we can never expect that they should make any private or By-Laws against it. But if the Law be ever so much silent in this Case; He that will do any thing that the Law (which can never provide in all Cases) does not plainly forbid: would be but a bad Subject, and I'm sure, a Worse Christian.

Lastly, They say, They thereby make them, those useless Creatures, to become greatly advantageous to Mankind; bring them into a happier Condition: and many of them become good Christians. &c.

A. How dare we pretend to order things better than an All-Wise Lawgiver has plainly commanded us? Or think to put those poor Wretches to better Uses, than an all-wise Providence seems as yet, to have design'd them for? If they came freely, what need a Cargo be carried to purchase 'em? What need of Chains, and Bolts, and Fetters? And why do many of those poor Wretches endeavour to starve, or destroy themselves, or leap over-board: If so mighty glad of being carried into perpetual Slavery? Or if they find themselves happier under their Bondage, than in their own Country, what is the reason that when one of their Fellow-Slaves dyes, all the rest sing, and rejoyce, and dance about him, as foolishly concluding he

is happily returned to his own Country? And tho' some of them may be admitted to become Christians, 'tis more than the Seller knows, or any way obliges the Purchaser to; Neither can that atone for the rest. And surely, methinks, what has been said, should be enough to convince all such as are not resolved before-hand, that they will not be convinced: or at least, to render the Case extraordinary dubious; and then the safer part is to be chosen; especially in this Case, where (if we are afterward convinced we have done those poor Wretches any wrong) We can never make them Restitution.

A Short
A N S W E R

To that Part of

855.

Predestination

Which Asserts,

*That Christ dyed for none but the Elect,
And that none are Redeemed and Saved by
Him but the Elect only.*

Wherein is clearly Discovered, plainly Demonstrated and substantially proved, That all those who were chosen and elected to Salvation by Gods eternal Decree, have neither Right, Title nor Interest in Christ nor Christianity, nor in any other Means whatsoever, that God fore-ordained for Mans Salvation, except only their eternal Predestination, Election and Decree. And all that were more than these were useless, unnecessary and superfluous to them, and were to doubt Gods Decrees.

With preface

*Written in love for the benefit of Mankind,
1707. By*

Thomas Lowry.

Jer. 9. 23. Thus saith the Lord, Let not the Wise Man glory in his Wisdom; neither let the Mighty Man glory in his Might; let not the Rich Man glory in his Riches, but let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise Loving-kindness, Judgment and Righteousness in the Earth; for in these things I delight, saith the Lord.

Rev. 2. 2. I know thy Works, and thy Labour, and thy Patience, and how thou canst not bear them which are Evil; and thou hast tryed them which say they are Apostles, and are not, and hast found them Lyars.

A short Answer

To that part of

Predestination

which asserts, that *Christ died* for none but the elect, neither are any other redeemed and saved by him but the elect only.

TO say that Christ dyed for none but the Elect only, and that his Death was Effectual for none but only the Elect, is a vain and ridiculous story, so long as you affirm, That from all Eternity they were elected and decreed to Salvation; such then as were made so sure of their Salvation, stood in no need of a Saviour to die for them, as I hope I shall make appear. For according to the Doctrine of your own Principle of *Predestination*, and the true consequences thereof, Christ died not for those that were so elected, nor was there any need of his Death upon any such account, unless we conclude, that the Laws and Decrees of God, are less authentic, and more unstable then the Laws and Decrees of men;

men; for the Laws and Decrees of the *Angels* and *Perfians* could not be altered, see the Book of *Isaiah*; and if the Laws and Decrees of Earthly Kings and Princes be so firm, sure and certain, how much more then, firm, sure and stable, are the Laws and Decrees of the great and mighty *King* of Heaven and Earth?

It is in vain for you to object, *That* ~~that~~ *those Elect Fell in Adam*; that says nothing to the purpose; for although they had fallen Ten Thousand times, it was impossible that they could be lost. Wise King *Solomon* tells you, *That the righteous man Falls Seven Times, and rises again, Proverbs*. And they Fell but once in *Adam*, if it was so as you say it was. We know that it is a common thing among men, to forgive the first fault of Children and Youth, and they were not then come to their Infant state, by thousands of Years after the Fall of *Adam*. What, my Friends! will you make God more rigid and cruel to his Children, then earthly men are to their Children? But whether they fell or not Fell, is not the matter in debate at present, but whether the Election and Decrees of GOD, were Authentick, sure and certain, or not? That is the business that is here to be taken notice of and examined. Therefore either the Decrees of God are authentick, or they are not authentick, choose which you please. To say the last; viz. *That the decrees of God are not sure and authentick*, were most absurd and blasphemous. Therefore the first must be inevitably granted. Then, Christ dyed not at all for the elect,

elect, for these who were Decreed to Salvation could never be lost, as I have already said. So then the true consequence of your doctrine of Predestination, is, that Christ dyed in vain, yea that he dyed not at, all for the elect; for the elect were secure enough without his dying for them; for so long as God is God, the Decree is sure and their salvation certain without the death of Christ. So then if God made such a Decree as you say he did, in vain was the Law and the Prophets, in vain was all that Christ did, and all the labours of his Apostles and all good men were to no purpose. In vain is all Religion; in vain is all your preaching, praying, singing and reading, and what else you practise. All is but lost labour. For the Decrees of God cannot be broken nor altered. Now then, according to your doctrine of Predestination the case stands thus with every individual man and Woman, If one be decreed for perdition, let him live. Never so holy and righteous a life hell and damnation is their portion, for the Decree cannot be broken.

Again, if one predestinate to life, should live, Never so wickedly, heaven and happiness is their portion, for the Decree cannot be altered. Is not this richly to reward the doer of evil with good, and the doer of good with an evil reward. Is not this to call light darkness, and darkness light, which is ridiculous. All which arises naturally from your doctrine of predestination, as you hold it.

Is it not strange then that these absurdities
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and their inconstitence with God scripture and reason are not seen into and redressed. Again, is it not a great dishonour to God to have the stability of his decrees questioned, as though he could not decree the elects salvation without the death of his Son? Is not this to question his omnipotency, and run him to that pinch, either to break his Decree, or then to deliver up his well beloved Son to such an ignominious death as he under-went.

What! my *dear Friends*, must God send forth his only Son, in whom he is well pleased, to ransom from Hell, Death and Destruction, those whom he had elected from all Eternity, for that single Slip in *Adam*, which they knew nothing of? otherwise his decrees were vain, fallible and insignificant, notwithstanding they were made by an Omnipotent Power from all eternity. Oh! is it not a wonder that men are not ashamed of such absurd Doctrine.

Again, is it not a great dishonour done to JESUS Christ to say, that he died for those that stood in no need of him to die for them, who were so sure of Salvation as the Predestination, Election and Decree of an omnipotent Power could make them, such wanted no Saviour to die for them, for such never were, are, nor can be lost.

And now, my *Friends*, if you think that you are that elect, or a part of that elect, it is by what is here made most plain and sufficiently evident, that you can lay no claim to Christ, nor reap any benefit by his meritorious Death
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and Sufferings, nor expect Salvation from him; for you are sure enough without him; for as sure as there is a God in Heaven, as sure are they of Salvation whom he elects and decrees to Life from all Eternity, without the death of his Son. And therefore it is in vain for you to expect Salvation from Christ, in so doing you do but deceive your selves. You may look after God and his eternal Decree for that, and not from Christ; for if it be true, that you are in the number of that early Elect, you are sufficiently secure, blow the Storm which way it will; you need not be beholden to Christ, you do but thereby provoke God to say to you, as Christ said to his Disciples, *O ye of little faith, why do ye doubt?* And therefore you may make up your account with your early Decrees, and not with Christ.

For Christ was not concerned with you, for ye were never Lost. For the Work that Christ had to do, was to seek and to save that which was lost, and not that which was not, nor could not be lost. The certainty of which he plainly declares himself, *he was not sent but to the lost Sheep of the House of Israel*, Mat. 18. 11. Luk. 19. 10. Mat. 10. 6. and 15. 24. and Luke 4. 18. These are his own Words; *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor; he hath sent me to heal the broken hearted, To preach deliverance to the Captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable Year of the Lord.* Read those places, with Isa.

61. 1. 2. and see if it be not true, and that you have no interest in Christ, is as clear as the noon Day which hath no clouds.

We see here that a part of Christs Work was to preach the acceptable Year of the Lord; and to whom he was to preach it, his own Words are very plain; and by the acceptable Year I understand, that God without respect of Persons was willing to receive into his love and favour every one that was willing to cease to do evil, and learn to do well, and believe in Christ the Messiah and Saviour of the World, who came to seek and save such as were gone astray and play'd the prodigal, with all such as he mentions. So that you see that it was none of those that were elected from all eternity; for they were safe in all weathers. But you have neither Day, Month nor Year that is acceptable to preach to any but your selves, it may be that you may understand a few more than your selves to make up the elect, but that you know best. But this I know, that you have damned, reprobated, and made Vessels of Wrath of all mankind, if your *say-so*, could do it, except as I have just now excepted.

Endless are the Absurdities that may be raised from your Principles and Doctrine. You say, the Scripture is your Rule, and the only Rule, but in effect you Rule the Scriptures, and not the scriptures you; for your Doctrine and Principles are quite another thing than the Scripture. But more especially in this your Principle and Doctrine of *Predestination*, as is

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sufficiently evident from these few Words in answer to this one particular, viz. *That Christ died for none but whom you call the Elect, and that none were nor are redeemed by him but only them.* Oh! here is but little Love and Charity either to God or Man.

Furthermore, for you to think or say, That Christ died for those elect of whom you speak, is a grand errour, and a great mistake in you; I doubt ye have only dreamed so, and are not yet wakened out of sleep. The sign or signal is given, you may take the Alarm as you see cause, but if you be in the number of that early Elect, of which you talk, then are you sufficiently safe and secure, nothing can alarm you; but if you are not, then are you warned, so that God is clear of your blood, and so am I, as will yet further appear from what follows.

Neither have you any real foundation for this your assertion in holy Scripture, and I do not believe that you shall find such an expression from the beginning of *Genesis* to the end of the *Revelations*, as that, to wit, *That Christ died for none but the Elect.* It may be you may perhaps find it in some old corrupt Catechism or Confession of Faith, but not in the Bible, for the whole current of Scripture is against you therein.

For any that God did from Eternity elect to Life, wanted not Christ to die for them, they were such as could never wander nor go astray, being the first born of Eternity, that never
play'd

play'd the prodigal, nor could they stray, being so well fenced in with a triple Wall, viz. as *first*, The Wall of Predestination, *secondly*, The Wall of Election, and *lastly*, The unpassable Wall of a Decree, made by an Omnipotent Power. So that neither your Elect nor you, (if you reckon your selves of that number) could never wander nor go astray, so long as God is GOD, as I have already sufficiently proved. And so, for shame, never more hereafter doubt nor question God or his Decrees, lest ye be turned out amongst the Unbelievers to seek sanctuary else-where, for your ingratitude and Mis-belief.

So that ye may plainly see and understand, that it was another Elect then you, one of a latter date then from all Eternity, That Christ was concerned with, to seek and to save, to gather, build and Instruct in all things necessary to their salvation in order to eternal life.

Well, *my Friends*, how do yow Relish this discourse? do you not think it strange to see your selves at once turned away from both Christ and Christianity, to seek Salvation and Religion suitable to your necessity; for in Christ and Christianity you can expect neither, so long as you are in that belief, viz. That God did chuse a certain Number of Mankind to Salvation, and all the rest he Reprobated and Damned, making them Vessels of Dishonour, and objects of his Wrath forever. they having done neither good nor evil, and that this was done before they were in being, how long a time it was before, no Angel nor Man can tell. As also

all your other Absurdities which ye hold, too tedious here to mention.

Again, they say, *As God appointed the Elect to glory, so hath he fore ordained all the means thereunto,* that is to say, he fore-ordained a Cup of Life and Salvation for the Elect, but a Cup of Death and wrath for all the rest of mankind. O Uncharitable and Wicked Assertion! most dishonourable to God, and most pernicious to Mankind; I deny it, as most absurd, and so will God and all good Men.

To say, that God fore-ordained any other means for the Salvation of the Elect, then what he fore-ordained for all Mankind in general, I also deny it, as a false and vain story; for God hath freely given and granted to all Mankind (none excepted) the benefit of Christ, who tasted Death for every man, and he is the common Salvation or Propitiation. And God wills the Salvation of all men, without respect of Persons. And he hath no pleasure in the death of the wicked, &c. Ezek. 33. 11. Where then is the Reprobation of all mankind, except that few that you call the Elect? Here is a very great pinch for you.

If God be sincere in his words, then is your story of Reprobation false, and you are found to be false witnesses against God; but God must be true in his words, and all that say otherwise are Lyars; for who will not rather believe Gods general Declaration, then your private assertion? but this is a little digression.

I say then, because Christ tasted Death for
every

every man, and God wills the salvation of all men ; These two put together, makes Salvation possible to all Mankind, and puts every one in a capacity of Life, so that not so much as one need to be lost, of all mankind ; for every one that will, is wellcome to eat of the Bread of Life, and drink of the Water of Life. freely.

And Christ himself hath promised, That whosoever comes to him, he will in no wayes cast out ; and his call by his spirit is universal ; deny it if you dare.

Neither is it said in holy scripture, That God so loved the Elect, but it is expressly said, *God so love the World &c.* That is, all the People in the World, without respect of Persons, for with God there is no respect of Persons.

Again, for you to say, that these whom God did from all eternity (very early indeed) predestinate, elect, and Decree to Life and Salvation, that they stood in need of any. means to Salvation, is a story as vain and ridiculous, as that other assertion (where you affirm, *that Christ died for none, nor none are redeemed by him, but the Elect, only*) Is not this to question Gods Veracity and Decrees ? Those Elect wanted no Means, no more then they wanted a Saviour to die for them, as I have made appear.

But what Means must you have ? The death of his well beloved Son ? for shame, is that the Means you want, beside that what you already have ? If that be it, you are not like to have it, although that be your Chiefest Means ; for I tell you again, that I have already substantially
proved,

proved, that you have neither part, nor lot, nor portion, nor interest in Christ, till you change your Opinion, and Imbrace the true Christian Faith, till then content your selves with what security you already have, for if you be in the Number of that early Elect, you are above the use of all means, and so consequently want none.

But that I may yet make this matter a little more plain both to you and others also, I say then, have you not the Word, Hand, and Seal, that is, the Predestination, Election and Decree of an Omnipotent Power for your security; and they that have that, have enough, all other Means is superfluous and unnecessary, where that is, nothing else is wanting, and therefore take notice, your incredulity is a reflection upon God, but much more upon your selves; fye on you, that ye could not be content; Must his innocent Son suffer for you, and be sacrificed to your misbelief? The word of an earthly King will go very far among men, and do great matters, and he that hath it, thinks himself secure without Hand or Seal; and were it not Impertinent, if not presumption, in any to desire the Kings Hand and Seal to confirm his Word? Would he not take it very ill? but how much more if the death of his only Son should be required for confirmation of his promise? But you have both Gods Word, and as it were Hand and Seal to confirm his Promise, and yet you must have for your Means, the death of his Innocent Son also. You

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might have relyed on his word ; for on whomsoever he bestows the noble gift of eternal Life, he will never retract his Word ; for the Gifts and Calling of God are without Repentance, *Rom. 11. 29.* And now, *my Friend*, I must tell you, that by a wrong-Idea, dark Imaginations, and false Conceptions of God, you have given a false Representation of him, very unlovely, by what you attribute and ascribe to him. By which ye have rendered the GOD of all Love and Mercy to be more cruel then the Savages of the Desert ; for it is most certain, that they most carefully nourish and bring up their young ones until they bring them to perfection. And even the Sea Monsters draw forth the breasts and give suck to their young. But you say of God, that he hath destroyed all his young ones (but a few whom you call the Elect) by an eternal Decree or fore-ordination, an infinity of years before they were in being, by which you have denyed to all Mankind, but yourselves, any benefit of Christ, or any other means whatsoever relating to their salvation. And is not this a black portraiture that you have drawn of the infinite goodness.

Now, if one were in the company of either *Turk, Jew, or Heathen, Deist, or Atheist*, and should tell them of such a story, How would they laugh and jeer at such non-sence, and mock and deride Christianity. Oh ! how ridiculous is your Principle and Doctrine ? it is a wonder that you are not ashamed of it.

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But it seemes the wickedness and absurdity thereof never enters your Consideration, or that the love of filthy Lucre hath blinded your minds and understandings which is as a thick cloud that interposes betwixt you and the glorious light of the Sun. This cloud of Darknes and Covetousness hath too long troubled the Christian World (if not other places beside) to the great detriment and prejudice of many; and too long have you entertained very harsh and uncharitable Thoughts both of God and all Mankind (by your fruits ye are known) except your selves, or it may be a few more (as I have already said) but by the uncertainty thereof it gains the less credit with many people. But be it true or not, the case is now altered, and you are turned off from all interest and benefit of Christ, you being that early Elect; and the Pit that you digged for others, you are fallen into it yourselves, and as you have done to others, so is it done unto you.

True and righteous are thy Judgments, O Lord, thou King of Saints. And thou, O Lord, art free and clear of all such cruelty, partiality and respect of Persons, and thy integrity is unquestionable; for thou hast given the benefit of Christ to all Mankind, and if they will they may all come and eat of the Bread of Life, and drink of the Water of Life, without Money and without Price, yea, even the wickedest man that lives. The which may be matter of exceeding great and joyful News to all People upon earth (and can be nothing else but the

everlasting Gospel, after such long and great darknels that hath been over the earth, and hath, as it were Eclipsed the Sun, by which the heavenly influences of the cœlestial Bodies hath been denyed to Mankind in general. Howbeit, the Lord hath had his own, in all Ages of the World, whose intellectuall or understanding hath not been clouded) but if any shall chance to miss of this noble gift and benefit of Christ, the fault is their own, and their destruction is of themselves. *Hos.*

But now, *my Friends*, do not deceive your selves, and that you may not be deceived, I have News to tell you, which ye never heard of before, to wit, what ever Means God fore-ordained for Mans salvation, was not for your early Elect, for they were secure, as I have substantially proved; For they never play'd the Prodigal, but were always in their Fathers House, and never offended him by going astray, and all that their Father hath is theirs, but what the Father pleases to bestow upon poor prodigals, and such like necessitated Persons, of all Ranks and degrees, of all sorts and sizes whatsoever, But do not you begrudge that, for the hath enough for you and us both. Wherefore you may rest your selves contented, and I will go and try to find out the true Elect, an Elect of a later date then from all eternity, even Gods Elect, for whom Christ came, and with whom Christ was concerned

The next thing then under consideration, is the elect that Christ was concerned with,
whom

whom he came to seek and to save, whom he did and doth and shall at last gather from the four Winds of Heaven into his everlasting Kingdom. It is not those who never went astray, nor wandered from their Fathers House. It is not those who never play'd the prodigal, it is not the whole, for such need no Phyfitian; nor is it the Righteous, for they had no need of him; neither could it be those whom they say God from all Eternity did choose, elect and decree to salvation, for such could never go astray, as I have substantially proved. Seeing then that none of all those, nor any part of those, are that elect with whom Christ was concerned, where then be they, and who and what are they? *I answer*, They are such as were lost, and gone astray in the wilderness of this World, they are troubled, perplexed, and persecuted by this World; they are the wanderers up and down, whom the Men of this World think not worthy to live in it. But to be more particular, they are the poor and needy, the hungry and thrifty, and such as were heartily willing to take Christs Cross upon them, and follow him in the Regeneration. And these were chiefly such as Fishers, Tanners, Tent-makers, Shepherds and Taylors, with other Mechanicks; As also such of all Ranks and qualities of People, as were willing to renounce this world with all the superfluous vanities thereof, and follow him through all difficulties into his everlasting Kingdom, and all such as did prefer Heaven to Earth, and Life eternal to life Temporal,

poral. see Christs own Words Luk. 4. 18. 19.
 Isa. 61. ver. 1. 2.

They are the sick and diseased, the Blind and the Lame, the Deaf and the Dumb, and such as were possessed of Devils; And such as were Sinners, Publicans and Prodigals, &c. and such as Christ himself in that respect having not whereon to lay their head. These were they with whom Christ was concerned, and of whom he was to gather an Elect, and to raise the fabrick of the new Creation, and a Church without spot or wrinkle, holy, harmless and undefiled, a Present to the Father. These are the Church that is created a new in Christ JESUS, the new Creation or Kingdom of Christ the Messias. These are the Church of which GOD did fore-know of, before the gathering of it, and every one of them he did predestinate or fore-ordain, that they all should be conform to the Image of his Son, that he, viz. Christ might be the first born among many Brethren: He the Head and Captain, and they the Members and Souldiers; He the Builder and they the Building, he himself being the chief corner stone thereof.

Now therefore God did afore-ordain or appoint, that every one of that new Creation, every stone of that new Building, every Member of that Church without spot, every subject of that Kingdom of the Messias should be conform to Christ, their Captain, in Holiness and Righteousness, in Innocence and Meekness, in Submission and Self denial, &c. And every
 one

one of them must purifie themselves as he is pure ; otherways they could not be listed Souldiers under Christs Banner. And when all the Work of Christ is accomplished, and all his Dominions and Kingdom is perfectly established and subject unto him, then shall he render it up unto the Father, and the Son himself shall be subject (or a subject of that Kingdom) and GOD shall be all in all.

And now, *my dear Friends*, My advice to you all is, that you renounce that evil Principle, and all the absurdities thereof, and all other Absurdities that you hold, and all harsh thoughts of God, and come over to the pure Christianity, and list your selves Souldiers under Christs Banner, where you shall find Protection and a Kingdom which shall never have an end. This briefly is the true and only Means for you; This is the right Way to go in, and certain Means for all Christians to use. This is the Means which God hath fore-ordained or appointed for all that would be Heirs with Christ and fellow Citizens of the *New Jerusalem*.

Thus you see what Means God appointed or fore-ordained for the Elect, with whom Christ was concerned : which Means is altogether useless, unnecessary and superfluous to such as were elected from all eternity. And it is my earnest desire unto the Lord, on your behalf, that your Eyes may be opened to see the things that concern the everlasting Peace and Welfare of your Immortal Souls. And as you come to apply your Minds to that divine Light, Spirit,
Grace

Grace or Power which God hath Implanted or placed in you, ye shall see the Wonderful Things of *G O D*, and his dealing with the Children of Men.

Farewell, I wish you no worse then my self, and I am and shall remain your true and molt assured Freind.

By the Word *Mankind*, I mean both Men and Women.



Good News to all Parents Of such **C h i l d r e n,**

As die in their Infant state, &c. The
safety and Salvation of *Children*, and
Idiots, sufficiently proved from Scripture
and Reason, in Answer to the following
Query, to wit,

S*Ince the holy Scripture doth so plainly
declare, that they who Labour shall receive
a Reward, and that must be the proper act
and deed of every one of us, and without the
performance thereof, there is no promise of salvation
to neither Man nor Woman, How then shall Children
and Idjots be saved, who are not capable to labour
in their Lords Vine-Yard ?*

1. I answer, first, How they are saved, seems
to be a secret not yet revealed, and secret
Things belong to GOD, but notwithstanding
the secrets of the Lord are with those that love
and fear him, and therefore so far as our Reason
and Judgment is enlightened by GOD,
so far may we look into that Mystery ; for
there

there is nothing relating to our Salvation, that is needful for us to know, that is not either revealed, or else we are put in a capacity to find it out our selves.

2. *Answer.* Children in their Infant-state are holy, harmless, innocent and righteous, other-ways Christ would never have made that Comparison, that those that would enter into Heaven, must become as little Children. And in that innocent state Children are not capable of any Law, and where there is no Law, there is no Transgression. And it is very inconsistent with the Love and Righteousness of GOD, to condemn any holy, innocent and Righteous Person. Neither are Idiots capable of any Law, and where no Law is, there can be no Transgression. And therefore Children and Idiots are beyond the reach of Condemnation, for Justice cannot take hold of them.

3. *I Answer,* That whereas the holy Scripture saith expressly, *That every One shall receive a Reward according to the deeds done in the Body, whether good or evil,* This cannot be spoken to Children and Idiots, who are not guilty in matter of fact; neither can it be said to them, *Go work in the Lords Vine-yard;* neither are they capable of any command, and far less to work, and therefore no Condemnation to them; for a man that hath but one Leg cannot go so far in a Day, a Week, or a Year, as that man can go which hath two Legs, and it were most unreasonable to require it; neither can he that hath no Legs, go with him that hath two Legs,

Legs; even so, both Men and Women have sense and reason to go upon, but Children and Idiots have neither.

Obj. But notwithstanding that they are not guilty in matter of faith, yet by reason of their original sin, Justice will take hold of them, and condemn them.

I answer. Tush! that's but a vain story, for as I cannot be saved by the faith of another, so neither shall I be condemned for the sin of another, for it is the deeds that I do in the body that will save or damn me; for notwithstanding that both God and Christ hath done their part, in order to my salvation, yet if I neglect to do my part, I shall be damn'd, for all that both GOD and Christ hath done. So that it is the Soul that Sins that shall die, and not the Son for the Father, *Ezek. 33.* So much in answer to this Objection for the undeceiving of the simple. So that we see when the Scripture speaks of Rewards, according to the deeds done in the body, it must be understood matter of fact, and speaks to such Persons as are capable to exercise their Reason and Sense, which Children and Idiots are not, and therefore they are not concerned with those scriptures which so speak. And it were unreasonable to rank them in with those to whom the scriptures speak.

Fourthly, I answer, It is wonderful to consider how far the Vertue, efficacy and power of the meritorious Acts of Christ may be extended. Our great Learned Doctors of Theologie do extend the sin of *Adam* to the utter most bounds

bounds of the Earth, by which all mankind are infected, even those who never knew nor heard of such a Man as *Adam*, and this they say is by Imputation, that is, God Imputes the sin of *Adam* to all his Posterity; and if so, the case will stand thus, as well to those who did not, as those who did sin after the similitude of *Adams* Transgression.

Others of them say, *Adams* sin is conveyed by generation; others say, there is a seed of sin transmitted down from *Adam* to all his posterity. But they are all of them mistaken.

I say then, to remedy that evil, and to mend what *Adam* marred, God sent forth his Son made of a Woman, *Gal. 4. 4.* Who himself became the great Sacrifice, Propitiation and Attonement for all the Off-spring of *Adam*, and tasted death for every Man, *Heb. 2. 9.* That all Mankind might be put in a capacity of Life. And whether these Doctors will or nill, the efficacy of Christs Death and Suffering will extend it self as far and further then the Sin of *Adam*; and this makes the matter broader then it is Long. But yet, this is not all, the power and vertue of Christ is yet of a far Larger extent; the holy Apostle tells us, that by him all things were established whether they were things in Heaven or things on Earth.

And some are of that opinion, he went down and brake open Hells Gates and set at Liberty all the damned Souls: and it doen very well consist with Reason; otherwise, to what purpose went he to preach to the spirits in Prison;

Prison; for if he did not set at liberty those spirits, his preaching was to no purpose, and could benefit them nothing; as also that he established the holy Angels, from falling. Such Power Honour, and Dignity God hath invested him withal, for his Humility, Obedience and Self-denyal. *Phil. 2. 8. 9.* wherefore God hath also highly exalted him, and given him a name, which is above every name. So that it may be said of Christ, that he is God of Gods, King of Kings, and Lord of Lords, and next and Immediate to God himself. But when he saith, *All Things are put under him, it is manifest that he is excepted which did put all things under him, 1. Cor. 15. 27.* So wondrously far is the Power and Vertue of Christ extended, without any limitation, (except as is excepted)

And now, as concerning Children and Idiots, I say, what should hinder this mighty Power and Vertue to extend it self (if need be) to Children and Idiots, since he did shew such expressions of his Love to little Children, whom he took in his Arms and blessed them, and said. Suffer little Children to come to me, and forbid them not, for of such is the Kingdom of Heaven.

There is no fear then that Christ will cast away such holy, harmless, righteous and innocent Creatures, as little Children are. For they having so little time here, and so small a portion of this World, so that in justice and equity they can never miss of Heaven, therefore we need not doubt of their salvation; for as sure
as

as ever God gives any Creature a being, as sure he provides for its well being, things suitable to its Nature, that unless the Creature forfeit its Right thereunto by Transgression, which Children are not capable to do, therefore as sure as they have a being, as sure are they of a Reward from God, and that must be in Heaven, since it is not in Earth.

And as for Idiots, they seem to be almost under the same circumstances with little Children, for they have but a small portion, and little comfort in this World, therefore it seems to me that nothing but heaven can make them Retaliation; and as they have a being, as sure may they expect Gods Reward; and what can that be, below Heaven and Happiness?

Fifthly. I answer. If we seriously consider this great and mighty power of Christ, who hath all Power in Heaven and in Earth, in things relating to the Government and gathering, Instruction and protection of his Church; and seeing it is so, he can easily impute or apply (if need be, as I have already hinted) his Merits to Children and Idiots, whereby they may be saved.

But the case is not so with Adult Persons, that is, such as are come to Age, and are capable to exercise their Reason and sense, by which they may discern between good and evil, their Salvation runs in another Channel; for if such will not work, they shall not eat; if they will not

not Labour in the *Vine-Yard*, they shall receive no wages; if they will not Improve their Talent, they shall have no Reward; and they that will not *work in Summer* may starve in *Winter*, &c.

For there is no Salvation without Regeneration; and No Cross, no Crown. Now it is not so with Children and Idiots, they need not be regenerate who never were degenerate; they that are not capable of Commands and Instruction are not capable to do work; but Children and Idiots are not capable of Instruction and commands, *Ergo*, &c.

Sixthly. I answer, If we consider the great and mighty Power of an Omnipotent Being, we will find no difficulty of the salvation of Children and Idiots, how that by his Spirit (if they stand in need) they may be inwardly taught and instructed in all the points of Christianity and of Christ, and how he can save by the greatness of his Power, and various means which we are ignorant of, neither is it needful for us to know. And tho' we may think it very strange and mysterious, yet it is but a small thing in the Eyes of him that knows how the bones do grow in the womb of her that is with child, even he that formeth the Mountains, and createth the Winds, and telleth unto man his Thoughts, who by his mighty Power stretched out the Heavens, and laid the Foundation of the Earth, and sets bounds to the spacious Sea, who makes the Sun, Moon, and Stars to keep their courses, who made Heaven and Earth, and Seas, and all that is in them,
great

great Governour of the Universe, and Captain General of all the Hosts thereof, and by the greatness of this Power it shall be made known to every one of those heavenly inhabitants, how and by what means they did attain to such unspeakable Felicity and Life eternal, whereby their joy shall continually increase, and their Hearts and Mouths filled with *Hallelujahs* unto the Lord.

Seventhly. I answer. The will of Children and Idiots are bounded by the Will of God, neither are they free-agents until they come *Gradually* to the use of their Reason and Sense, and while they are thus Bounded, they are free of sin and transgression, and all their Actions are according to the will of God, and not their own, so long as they are under his Tuition and Government. And we may assure our selves, that whomsoever God bounds and makes us depend upon him, he bounds all to good, so that they can do no evil, therefore it is written, *he that is born of God cannot sin, or sinneth not.* And because they are not capable to love themselves and things temporal, more than God and things eternal, we need not fear their welfare.

Eighty. I answer. Children are not of that Number which need a Saviour, they want no Saviour, they never sinned after the similitude of *Adams* Transgression, they never went astray nor play'd the Prodigal; Children and Idiots were never sick, therefore need no Physitian; they are the righteous, whom Christ came not to call. He was not concerned with them, nor they

they with him. They are all Virgins, they never were defiled; and therefore they must be the 144000 which follow the Lamb whithersoever he goes. They were always in their Fathers House, and never offended him; they certainly must be the 99 which never did wander. And therefore if there be, as some say there is, a certain Number of Mankind chosen by God, whom he from all Eternity did predestinate, Decree and elect to Life and Salvation, I say, if that be true; as some affirm it is, Then may we assure our selves, and be certain, that Children and Idiots are that Number that were so elected and decreed to Life and Salvation; which is a great and grievous disappointment to the *Presbyterian* Party; for they thought that they themselves were that Number that were so chosen of God, but now they may see they are not; which is heavy News and cold Comfort for them, yet a Warning that they may look about them in time, and consider what to do, before it is too late.

Ninthly. I answer, Children and Idiots are in the actual possession of that which is Good, viz. Holiness, Righteousness, Innocence and Peace, of which four the Kingdom of Heaven doth consist. This Proposition I shall prove, *first*, from Scripture, and *secondly*, from Reason. *Deut.* 33. 24. *Children are Gods blessing.* *Psalm* 127. 3. *Lo, Children are an heritage of the Lord, and the fruit of the womb is his reward.* And *vers.* 5. *The Man that hath them is said to be happy.* *Mark*, 10. 13. 14. 15. 16. And the Apostle Paul saith, That Children

are holy. If it had not been so, Christ would not have taken them up in his arms and blessed them, and said, *Of such is the Kingdom of Heaven*, nor Paul said, *They were holy*. Secondly, They who are in the actual possession of any thing, cannot be dispossessed but by a legal decision, but Children are in the actual possession of righteousness, &c. against such there is no Law, 1 Tim. 1. 9. It is the free, and not the bounded agents that offend the Lord, and because they are free, no force, violence nor constraint is put upon their wills, and yet Ad that which is evil, notwithstanding they have both power and knowledge to do otherwise, and to Ad thus is the sin of a free Agent.

Now a bounded Agent cannot sin, because his will is bounded by the will of his Lord, and and the will of his Lord he knows he is bound to do, and he willingly doth it, and consequently never blame-worthy.

Of this Order, Rank or Class, is all young Children and Idiots, whose will is always bound by the Will of God, untill they come to the years of discretion, and gradually receive the use of their Reason and senses.

At which time such as are fit for the holy War, and to work in the *Lords-Vineyard*, are turned out free Agents, the rest, being righteous, are taken away from the evil to come, 1sa. 97. 1. 2. according to the good will and pleasure of him that wisely knows how to order and dispose of all his Creatures, and wills the salvation of all mankind, 1 Tim. 2. 4. 2. Pet. 3. 9 Whereby we may plainly and clearly see that the sal-
vation

vation of Children and Idiots are after another way, and runs not directly in that Channel in which our salvation doth. For we that are free agents and come to the use of our Reason and sense, must fight the Lords Battels, labour in his Vinyard, improve our Talents, trim our Lamps, put on the wedding Garment, &c. and work out our salvation, *Phil. 2. 12.* all which Children and Idiots are not capable of, as I have already said. And I say and do affirm, that life and good, and death and evil is set before all free Agents, but it is not so with Children and Idiots.

Tenthly. I answ. The whole Attributes of God oblige him to give a Reward to Children and Idiots, because they are his own Children; for we are all his Children by Creation, although many of us be unworthy of such a Father, and of such a high and noble Pedegree, *Deut. 32. 18. Isa. 51. 1.* For what man is there in the whole Universe that can or will cruelly and bloodily murder his own young innocent Child, he knowing it certainly to be his own? such a man then so cruel would be a monster, and not a man; nor do I think that the very worst of men would willingly and wittingly be guilty in matter of fact.

Again, contrary ways, what man is there among the Sons of Men, that will be so unnatural as not to give his own Children a portion of his goods, according to his ability? yea, it is natural for the Parents to provide for their Children, *2 Cor. 12. 14.* And seeing the case is

so among Men, how then can we have less charity to our Lord and Maker, (the very fountain it self of all Love and Goodness) then to our fellow Creature? beside what is here said, this tenth Answer is enough totally to confound original sin and eternal Reprobation, and will clear God of them both. But this is a little digression, but I am near a close.

Again, I say, to do no evil is to do good; and think no evil, is an Act that is good. So here is matter of fact, which is their own proper Act and deed worthy of reward. Again, they are innocent and righteous, holy and harmless, and meek and lowly in spirit, all which make up the wedding Garment, with which they are cloathed, and their Lamps trimed, and being so ready shall enter in with the Bridegroom into everlasting Bliss.

Thomas Lawry

SALVATION

WITHOUT

Oliver's Baptism

Substantially proved from the Holy
Scriptures, and the New Testament
that the baptism of the dead is
not a new doctrine, but a
doctrine of the Gospel.

Printed in New York by the
Rev. Mr. Oliver, No. 10, N. York
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revised and enlarged in 1844.

Salvation without Outward Baptism, &c.

IN the holy Scriptures, the Doctrine of the Prophets, Christ and his Apostles, there is many promises of Salvation without the least mentioning of one word of water Baptism, as *Deut.* 28 to v. 16. *Ezek.* 18. and 33. not one word of Water-Baptism. *Isa* 55. 7. *Mich* 6. 8. compared with *Deut.* 10 12. with hundreds of places to be found in the Old Testament. Neither are such promises wanting in the New-Testament, *Mat.* 11. 28, 29, 30. compared with *chap.* 5. v 3. to 12. and *chap.* 10 v. 37, 38, 39. *Mark* 8. 34. *Luke* 9 23, 24. in all these not so much as one word of Water Baptism; whereby we may plainly see that it is not the many and divers Washings or Baptisms that will do our business, in order to attain eternal Salvation. We must deny our selves and put on Christs Yoke, and follow him in the Regeneration, to which is annexed the Promise of Life and Salvation, without one word of Water Baptism; that is, we must deny Pride, and all the Superfluities and vain Customs of this world, and enter the Regeneration, bearing our daily Cross, and they that are faithful until death shall then receive a Crown of Life, though they have never been baptized with Water.

Again, *Job.* 4. 10, 11, 12, 13, 14. In all this Conference there is not one word of Water-Baptism, and

and yet he directs the Woman how she might attain Salvation; he neither bids her go to the Priests, nor yet to his Disciples, nor yet to John to be baptized with water, but in plain words tells her how she may be saved. The Woman taken in Adultery, whom Christ did absolve, he gave her no command to be baptized with Water, but like a harmless Lamb, in a few words, shows her the only true way to Salvation, *Go and sin no more.* And it is very observable, that of the Multitude whom he cured, he never directed one of them to be baptized with Water, as well knowing how insignificant that sign or ceremony was to Salvation, and therefore himself baptized none with water, nor yet so much as once makes mention of it in all his long and unwearied Preachings. Again, the man that was blind from his Birth, *John 9.* whom Christ cured, he neither commanded, counselled nor advised him to water-baptism, who for his noble and valiant testimony to Christ was by the proud Priests and learned Rabbies of the Jews cast out of their Society. In this distress Christ finds him out, and takes him into his, upon his acknowledgment of his Belief, *vers 38.* By which it plainly appears, that Salvation is annexed to believing, to all that are under the Gospel Dispensation. And it will be yet more clear and plain if these Passages of Scripture be duly considered, *Mark 1. 15.* The first thing that Christ preached was, *Repent and believe the Gospel.* And *John 5. 24.* and *6. 29.* *This is the work of God, that ye do believe.* *Mark 9. 23.* *All things are possible to him that believes.* Then is Salvation possible without outward Baptism. And *John 16. 16.* *He that believeth shall be saved;*

saved. *John* 3. 15, 16, 17, 18. and *vers.* 36. and 6. 39, v. 40. and 11. 25. and 14. 12. and 20. 31. Oh ! how great is the strength of true Belief !

Now, every one of these Citations (with many more besides) have a faithful Promise of Salvation annexed to every one of them, by him that could not lye, without the least regard had to VVater-Baptism; nor have they relation to Water-Baptism, neither have these Promises any dependance upon it; which evidently appears from *Peter's* own confession, *Acts* 10. 34, 44. These having received the true Baptism, there was no more need of any sign or ceremony of Water, since they had received the substance; for as the Day breaks the Shadows fly away; neither had *Peter* any command in all his Commission so to do, nor to use any Jewish Rites or Ceremonies among the *Gentiles*; the truth of this will yet further appear from the Instructions of the whole Church of *Jerusalem* to the *Gentiles*, and *Paul*, who was the great Apostle of the *Gentiles*, declares in plain words, That he had no Commission to baptize with Water.

But now look back to *Mark* 16. 16. and *Mat.* 28. 19. from whence, they say, they have their Commission for Water-Baptism; but I deny there is any Command in *Mat.* 28. 19. for water Baptism, nor yet in *Mark* 16. 16. nor any mention made there of Water-Baptism; for their Salvation and Damnation is annexed to Believing or Dis-believing the Gospel, without any dependance on Baptism, unless it be the true one that purges away all sin, but Water-Baptism cannot purge away one sin, so insignificant is it to Salvation; and therefore down falls to nothing that new
Assertion

Affertion, viz. No promise of Salvation without Water-Baptism.

Again, *Mat. 19* 16. there came one to Christ, and said, *Good Master, what good thing shall I do, that I may have eternal Life?* Christ said unto him, *If thou wouldst enter into Life, keep the Commands, and sell that thou hast, and give to the Poor, and thou shalt have Treasure in heaven, and come and follow Me.* Here is a most sure and certain Promise of Salvation without Water-Baptism, back't with two Witnessles more, to wit, both *Mark* and *Luke*, *Mark* 10. 21. besides his former Instructions, Christ bids him take up his Cross and follow him. The same Instructions are recorded in *Luke* 18. 18. And this three-fold Cord is not easily broke, and a four-fold Cord is yet more stronger; for there is both Christ and the three Evangelists that are one entire Testimony, That by keeping Gods Commands, by dispossessing our hearts and affections of the world by true belief, and taking up the Cross (for No Cross, No Crown) and following the Example of our blessed Saviour, to all which is annexed most sure and certain Promises of Salvation, without Water-Baptism; for if it had been so needful to Salvation as this new coyned Argument would have us to understand, Christ would never have omitted the propagation of it, all the while he taught on earth. I say, this new coyned Argument or Affertion (or rather a dream of some dark Imagination to maintain self-Interest) is so smooth and cunningly devised, that in the ears of ignorant People it passes for good Coyn unque stioned, and makes the simple believe they have

have gotten that which indeed they have not got, which is very detrimental to the advancement of Christs Kingdom here upon earth.

And therefore *my dear Friends and Brethren*, If interest were set aside, and the true Baptism preached and propagated through the world, I mean the baptism of the holy Ghost, that purifies and cleanses the heart, and burns all sin, and makes the old Fabrick a new Creation, a fit Temple for God to dwell in, this is the Substantial Baptism, which hath the certain Promise of Salvation to all that receive it, and abides in the operation of it, without the Sign or Ceremony of Water Baptism. And how beneficial would this be to both the learned and unlearned. O! how it would advance the Interest and Kingdom of Christ upon earth. And so all the Lovers of God and seekers of his Glory, the good of their Neighbour, and the eternal well-being of their Immortal Souls, would become Preachers of Righteousness, either in words or actions, and some in both, till the earth were full of the knowledge of the Lord, as the Waters cover the Seas, *Isa. 11. 9.* The Air would become temperate, the blustering Winds moderate, the mighty Raging and Roaring of the Seas calmed, and the extreams of Heat and Cold abated, and the Earth be like Paradise, and all Creatures would rejoyce in the goodness of the Lord; *Isa. 55. and chap. 65. 16.* to the end; and so no more great Sums of Money paid for preaching, for all would be taught of God. And great will be the Peace of that day.

To

To further on this blessed state is to help the Lord against the mighty, not with carnal but spiritual weapons, for the wrath of man works not the righteousness of God. But to turn to a conclusion from this digression, I say, to conclude this Brief consideration, I think, I may safely say of Water baptism, as the Apostle *Paul* said of circumcision, 1 *Cor.* 7. 19. saith he, neither circumcision nor uncircumcision avails any thing, but keeping Gods commands; so it is neither the having, nor the wanting of Water baptism that makes a true Christian, but a new creature, 1 *Cor.* 7. 19. compare with *Gal.* 2. 7. and 5. 6. for without the regeneration of all that is degenerate, there is no Salvation, nor entrance into Gods Kingdom.

And therefore since Christ and his Apostles were the true Presidents and Patterns of Christianity, it must inevitably follow from thence, that all the Articles of the Christian faith were commanded and practised by Christ and his Apostles: But baptism with water, in the Name of the Father, Son and holy Ghost, was neither commanded nor practised by Christ nor his Apostles, and therefore is no article of the Christian faith among us Gentiles. And as those other Arguments from Scripture, so this last from Reason, is most infallibly true and certain.



What sins we are to Remit, and what we are not to Remit, are clearly and plainly Resolved in answ. to the following Questions.

Quest. I.

A *Re we Oblig'd to remit or forgive all Injuries done against Our Person, Property or Reputation, without Repentance or Retaliation, if it be in the power of the Injurer?*

Answer. All Injuries ignorantly and undesignedly done by the Injurer, against our Person or Reputation, we are obliged to Remit without Repentance; but Injuries against our Property are not to be remitted without Retaliation or Restitution, if it be in the power of the Injurer. For the first of these, we have a Precedent from Christ and his Followers, *Luke 23. 34 Acts 7. 60.* but for the last I know no Precedent; but Injuries designedly done by the Injurer against our Person, Property or Reputation, are not to be Remitted without true Repentance, as also the Restitution or Reparation of that part of our Property in which we were injured; We may, if we please, Remit all Injuries whatsoever without Repentance or Restitution, but we are not bound to do it, by any Law or Command that I know of; for if God should command us to Remit all Injuries, without either Repentance, Retaliation or Resti-
tutions,

tution, then he himself is hereby obliged to do the like, for Examples sake; for Christ saith, *If we forgive Men their Trespases, our heavenly Father will forgive our Trespases*; and if so, where is the Damned and Reprobated Persons? For if all Offences be Remitted both by God and Man, then no Hell nor Damnation; to assert which were absurd, and repugnant both to Scripture and Reason; for true and unfeigned Repentance is the Foundation Ground or Pillar upon which Forgiveness or Remission is built, to which God, Scripture and Reason do agree.

Now if we are to Remit, as is already said, then it becometh us to know from what sort of Ignorance these Offences and injuries do proceed; for there is two sorts of Ignorance, *viz.* one sort of Ignorance is not in our power to help, as for instance, We behold the glorious Sun, Moon and Stars, but we cannot tell what Matter they are made of. The second sort of Ignorance is that which God hath put in our power to help, by the assistance of his Grace and Spirit, which he never with-draws from none, no, not the worst of men, so long as he alloweth them to breathe on his earth. So that our Negligence, Unwatchfulness and Mis-improving our Talent is all our own Fault, and therefore the Apostle saith, *That when you might have been Teachers of others, you have need of one to teach you the first Principles of the Oracles of God, Heb. 5. 12.* For, for the first sort of ignorance we are not accountable; for our God commands us nothing but what is possible for us to do; but for the last sort of Ignorance, we are and must be accountable.

able, which puts us all upon our uttermost Diligence in a Search after Wisdom; for ignorance will be no Excuse in matters that we might have known, or ought to know. So that from this last sort of ignorance must proceed all the Offences and Injuries that we are to Remit. And this brings me to a second Question.

Quest. 2.

Those *Jews* which crucified Christ, was it not in their power to know that they did evil in so doing? or was it in their power to know? If the first, how could they be condemned for their utter inability? If the last, how comes it to pass that Christ prayed for Pardon of those sins which these *Jews* either knew, or might have known them to be sin?

Ans. It cannot be the sins of Knowledge that Christ prayed be forgiven; see what is said against such Wickedness, *1 Sam. 3. The sins of the House of Eli shall not be purged with Sacrifice, &c.* Neither could it be Willful sins that Christ pray'd might be Remitted; For Willful sins there remains no Sacrifice, *Heb. 10. 26.* Neither could it be Presumptuous sins that Christ prayed might be Forgiven; for that seems to be a greater sin than either of the two former, *1 Sam. 15. 23 Psal. 19. 13. 2 Pet. 2. 10.* Neither could it be the sin of that sort of Ignorance which is not in the power of Man to help, which Christ prayed for the Remission of, for that could produce no sin, as I have already hinted; for our God is so righteous, so just, so merciful and loving a Father to all his Creatures, that he will not charge them with Impossibilities

possibilities, no more than he will or can cease to be God. Nor do I think that Christ levelled his Petition against any of these four sins, but only against our careless, sloathful and negligent improvement of these divine Gifts and Graces which we have received of God to work out our Salvation by.

Quest. 3.

But if Christ did himself remit, and also prayed to God that he also would remit those Sins of Ignorance, which these Jews did commit in crucifying of Christ; and if we are bound by the Rules of Christianity to follow Christs Example, will not this Doctrine open a door to a careless and ignorant way of living; and he that is most Ignorant may Lay claim to the greatest Privilege in Remission, and so plead Christs Example therein? Here is a pinch indeed.

Answ. What sins we are to remit, and what sins we are not to remit, I refer to the fore-part of the *Answer* to the first Question; as also, if all Offences and Injuries were to be remitted, both by God and Man, then would there not be lost one of all the Off-spring of *Adam*; and consequently, neither Hell nor Reprobation; This I also refer to the Answer of the first Query. And now, to shut up close that open door to a Libertine kind of life, let all People know (if there be any such as do not know) that God is a free Agent, and may, if he please, remit all sins and Offences whatsoever done against him, but without true and unfeigned Repentance, and forsaking the evil, and cleaving to that which is good,

good, there is neither Precept, President nor Example for any such thing in all the holy Scriptures, that I know of; but on the contrary it is expressly said, *That GOD by no means will clear the guilty, but will render a Reward to every one according to their deeds*, *Exod. 23. 7. and Chap. 34. 7. 1. Cor. 3. 8. 2. Cor. 5. 10.*

And as for *Man*, he being made in the likeness of God, he also is a free Agent, and may, if he please, remit all Offences and injuries done against him, but he is not bound to do so, by any Law or Command, as I have already said. These two joyned together, do make such a strong Bolt to bar that Door, that there can be no entrance there to any Libertine kind of life. Therefore let none presume to offend or dishonour God, or disgust and injure their Neighbour, and so pretend their Ignorance was the cause; but let such remember, that it is said, there is no Darkness nor shadow of Death where the workers of Iniquity can hide themselves, *Job. 34. 21, 22. Chap. 31. 4. And the Eyes of the Lord run to and fro through the Earth, beholding the evil and the good, Prov. 15. 3. Job. 34. 21. 2 Chron. 16. 9.*

'Tis true, there was a time of Ignorance, in which it is said *God winked at*, but now he commands all to repent and turn to their Maker, he having given a more fuller and clearer dispensation then what he had formerly done.

And therefore none need to pretend Ignorance, for every one hath Light and Grace sufficient, if they will make use of it, to rule and regulate their Life and Conversation by.

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Now may it not be supposed, that these times of Ignorance at which God winked, (here spoken of by the Apostle *Paul*, *Acts* 17. 30.) commenced from *Adams* Fall, to the Resurrection of Christ, or rather among the *Gentiles* from the beginning of Idolatry, till that time that *Peter* was sent to *Cornelius* the Centurion, who was a *Gentile*, and having received his Commission, after he had seen the vision of the Sheet that was let down from Heaven by the four Corners thereof, which things done, *Peter* neither makes Objection nor Delay to proclaim and preach the Gospel of Christ to and among the *Gentiles*, which was glad tidings to all *Christians*, and put an end to those times of Ignorance 'at which God winked, *Acts*. 17. 30.

Now the Certainty and Circumstances of this Commission makes that in *Mat.* 28. the more doubtful; for if that be certain, as some suppose, then what need was there either of *Peters* Vision or Commission, *Acts* 10. 11. Chapters. And thus the Partition Wall that was betwixt Jew and *Gentile*, is totally broken down, according to *Peters* own words, *Act*, 10. 34. 35. And therefore he that is the great L O R D both of Jew and *Gentile*, without respect of Persons, commands all men every where to Repent of the evil, and turn to the good, *Isa.* 55. 7. without which there is no Promise of Salvation to neither Man nor Woman; for no Cross, no Crown.

So having said what I think needful, in answer to that Question, easing of that Pinch, and barring of that pretended Door, I shall shut

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up this breif Discourse, in the words of the Prophet, *Isa. 30. 33. Tophet is ordained of old for the King, it is prepared, he hath made it deep and large, the Pile thereof is fire and much Wood, the breath of the Lord like a stream of Brimstone doth kindle it.*

Now, if the Love of God and a serious Consideration of these Words, do not fright and deter People from sinning, such must needs be in a miserable Condition; For if this do it not, I know not what else will *do it*; however, here is mentioned the final Doome in the future state, most Impartially, to Rich and Poor, High and Low, Noble and Ignoble, and to all the Workers of Iniquity.

Thomas Lawry.

June 10. }
1709. }

Post-script.

Christian Reader,

AS I would not be found in Flattery, so I would not be Remiss in my Duty in giving this Author his true value, who, when thou hast read his Treatise, and seest what a high esteem and tender Regard he had of the glory of GOD, and the Everlasting well-being of the Souls of all Men, thou canst not but esteem him to have been a worthy Author; for in the place where he was known, his pious innocent Life and Practice did bespeak his worth far above all the Commendations that a Post-script can give of him. But unto strangers that knew him not, I honestly declare unto them, for harmlessness and Innocency, within the bounds of my knowledge, I know not his fellow upon Earth, excepting one other Man; and he hath left this Mite of his as a Token of his Love he had to the Sons and Daughters of *Adam*, and for the benefit and well-being of their Immortal Souls. And he was a diligent Searcher into the innocent and harmless Principles of Christianity, and also of the many Absurdities, Falshoods and Errors that were crept into the Name of the Christian Faith, and

and particularly this of Reprobation, that ever God did Reprobate any of his Creatures, especially his Creature Man, who was made in his own Image; this assertion being so dishonourable to God and pernicious to his Creature Man, he lookt upon this to be a Monster, and so hath used his Christian endeavour in its Detection.

And if any *Predestinarian* should pretend to answer the Labours of this worthy Author, I desire them to tell the world whether Man be not a free Agent, that is to say, man hath a free Will to pitch upon his own Choice in things relating to his Salvation or Condemnation, either by his Creator or by any other secondary Causes produced by Omnipotency, to frustrate him of his free choice? And whether or no God hath not furnished out his Creature Man by his Grace, compleatly, whereby he is enabled to perform his Creators Requirings, yea or nay? And if not, why doth God require of his Creature Impossibilities? Or whether he be made a bounded Agent, according to this following Example.

I suppose that a Carpenter with great pains and labour did make a Cart-wheel, and when he had made it, gave it a command to get up and run towards the Sun rising; it having no Power given it, it naturally lies still, and disobeys its Makers command; and then the Carpenter under the pretence of its Disobedience, to show his power over his Creature, should violently fall upon his Wheel and dash it to pieces. If there were any such man as this to be found, how would wise Men deride him for
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his Folly and Madness? Now I desire to know if they see any such betwixt God and his Creatures?

These things, and many more of the like nature, I must be Resolved in before I yeild up the Cudgels, and my self a Captive to *Predestinarians*.

John Hepburn.

Advertisement to the Reader.

IN a Book written by the *Anabaptists*, called. *The Fallacy of the Quakers*, out of which Book I took the occasion to propose some Difficulties in the Point of Water-Baptism, to be Resolved by them, for I take them to be the ablest Mannagers of that Point of any of the Water-Baptists, and did give it them at their yearly Meeting at *Middletown* in *New-Jersey*, 1712. and likewise this present year 1714. at the same place, but they have given me no Answer. I desire then that the *Anabaptists*, or any of the other Sects of *Water-Baptism*, to Resolve the Difficulties I have proposed, they all being alike concerned; Which Proposals are as followeth, viz.

Friend Silby;

I Have seen thy Book, called, *The Fallacy of the Quakers*; in which thou asserts, Christs Baptism

Baptism to be with Water ; and if so, I desire thee to Resolve me some Difficulties, *viz.* No Man is bound to believe any Article of Faith, but what was commanded by Christ, and practised by his Apostles ; but Baptism with Water was not commanded by Christ, nor practised by the Apostles in the Name of the Father, and of the Son, and of the holy Ghost. By which I argue, This can be no Article of the Christian Faith. But in *pag.* 9, 10. thou sayst, it is commanded, *Matth.* 28. and 19. because the Teaching there commanded was outward, and so the Baptism, there commanded, was such as they were capable of administering, which was with Water ; but the Baptism or giving of the holy Ghost, was not in their power, for that was the Prerogative of Christ ; so I must believe this Consequence, That Water was intended, though not inserted to be an Article of Faith.

I Answer. This indeed seems weighty, if it was not for the Pen-Man of the 8th Chapter of the *Acts* 8. 17, 18. where he tells us, *That Simon Magus seeing that by laying on the Hands of the Apostles, the holy Ghost was given, &c.* But if thou wilt give a Consequence for Faith, thou must take a Consequence. Well then, I'll suppose thy Consequence to be true for once. *viz.* That Christ commanded his Apostles to baptize with Water, in the Name of the Father, and of the Son, and of the holy Ghost. Now I desire to know where they practised this Command, *viz.* Water-Baptism in the Name of the Father, and of the Son, and of the holy Ghost, which
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was the Baptism commanded by Christ; and if thou canst not show this, thou must say they disobeyed the Command of Christ, and did introduce and practise another Baptism of their own Contrivance. which was not the Baptism of Christ. And if so, by the Parity of Reason, we may on as good Grounds believe, that they have introduced another Gospel, which was not the Gospel of Christ; and then, I pray, what validity is in *Mat. 28*. And here's a Consequence for thee to believe, and I think on as good Grounds as thy Consequence, That Water's there intended, although it be forgot to be mentioned. And if the *Anabaptists* can imbrace a Human Invention without a Primitive President, in Scripture, for their Practice, how can they blame others for the same of Infant Baptism?

Now if these things be Resolved fairly and rationally, I shall for the future be obliged to the Resolvers or Resolver.

New-Jersey, 5th Month,
1714

J. H.

THE END.

